THE BOOK OF COMMON PRAYER

And Administration of the

SACRAMENTS,

AND OTHER

RITES and CEREMONIES

of the CHURCH,

According to the use of the

CHURCH of ENGLAND.

Together with the

PSALTER or PSALMS OF DAVID,

Pointed as they are to be Sung or Said in CHURCHES:

And the

FORM and MANNER OF Making, Ordaining, and Consecrating OF BISHOPS, PRIESTS, and DEACONS.

Printed by JOHN FIELD, Printer to the University of *Cambridge*, 1662.

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¶ *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, Primo Eliz.

Here at the death of our late Soveraign Lord King *Edward* the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Soveraign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Soveraign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the professours of the truth of Christs Religion:

Be it it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint *John Baptist* next coming: and That the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alterations and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of *England*, *Wales*, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint *John Baptist* next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all their Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King *Edward* the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered, and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint *John Baptist* next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Evensong, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, (*Open Prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly called the*

the Service of the Church) or ſhall preach, declare, or ſpeak any thing in the derogation, or depraving of the ſaid Book, or any thing therein contained, or of any part thereof, and ſhall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact; he ſhall loſe, and forfeit to the Queens Highneſs, Her Heirs, and Succeſſours, for his firſt offence; the profit of all his Spiritual Benefices, or Promotions, coming, or ariſing in one whole year next after this conviction: And alſo that the perſon ſo convicted ſhall for the ſame offence ſuffer impriſonment by the ſpace of ſix moneths, without Bail, or Mainpriſe: And if any ſuch perſon, once convict of any offence concerning the premiſſes, ſhall after his firſt conviction, eftſoons offend, and be thereof in form aforeſaid lawfully convict; That then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment by the ſpace of one whole year, and alſo ſhall therefore be deprived *ipſo facto* of all his Spiritual Promotions; and, That it ſhall be lawfull to all Patrons, or Donours of all and ſingular the ſame Spiritual Promotions, or of any of them, to preſent, or collate to the ſame, as though the perſon and perſons ſo offending were dead: and That, if any ſuch perſon, or perſons, after he ſhall be twice convicted in form aforeſaid, ſhall offend againſt any of the premiſſes the third time, and ſhall be thereof, in form aforeſaid, lawfully convicted; That then the perſon ſo offending, and convicted the third time ſhall be deprived *ipſo facto* of all his Spiritual Promotions, and alſo ſhall ſuffer impriſonment during his life: And if the perſon, that ſhall offend, and be convict in form aforeſaid, concerning any of the premiſſes, ſhall not be Beneficed, nor have any Spiritual Promotion; That then the ſame perſon, ſo offending, and convict, ſhall for the firſt offence ſuffer impriſonment during one whole year next after his ſaid conviction, without Bail or Mainpriſe: And if any ſuch perſon not having any Spiritual Promotion, after his firſt conviction, ſhall eftſoons offend in any thing concerning the premiſſes, and ſhall in form aforeſaid be thereof lawfully convicted; That then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is Ordained, and Enacted by the Authority aforeſaid, That if any perſon, or perſons whatſoever, after the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next coming, ſhall in any Enterludes, Plays, Songs, Rimes, or by other open words declare, or ſpeak any thing in the derogation, depraving, or deſpiſing of the ſame Book, or of any thing therein contained, or any part thereof, or ſhall by open fact, deed, or by open threatnings compel, or cauſe, or otherwiſe procure, or maintain any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh-Church, or in Chappel, or in any other place, to ſing, or ſay any Common, or open Prayer, or to miniſter any Sacrament otherwiſe, or in any other manner, and form, than is mentioned in the ſaid Book; or by any of the ſaid means ſhall unlawfully interrupt, or let any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh-Church, or Chappel, or any other place to ſing, or ſay Common and open Prayer, or to miniſter the Sacraments, or any of them, in ſuch manner and form, as is mentioned in the ſaid Book; That then every ſuch perſon, being thereof lawfully convicted in form aboveſaid, ſhall forfeit to the Queen our Soveraign Lady, Her Heirs, and Succeſſours for the firſt offence an Hundred marks: And if any perſon, or perſons, being once convict of any ſuch offence, eftſoons offend again any of the laſt recited offences, and ſhall in form aforeſaid be thereof lawfully convict; That then the ſame perſon, ſo offending and convict, ſhall for the ſecond offence forfeit to the Queen our Soveraign Lady, Her Heirs, and Succeſſours Four hundred marks: And if any perſon, after he in form aforeſaid ſhall have been twice convict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in form aboveſaid lawfully convict; That then every perſon, ſo offending and convict, ſhall for his third offence forfeit to our Soveraign Lady the Queen all his Goods and Chattels, and ſhall ſuffer impriſonment during his life: And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall be convict in form aforeſaid, do not pay the ſum to be paid by vertue of his conviction, in ſuch manner and form, as the ſame ought to be paid, within

ſix weeks next after his conviction; That then every perſon ſo convict, and ſo not paying the ſame, ſhall for the ſame firſt offence, in ſtead of the ſaid ſum, ſuffer impriſonment by the ſpace of ſix moneths without Bail or Mainpriſe: And if any perſon, or perſons, that for his ſecond offence concerning the premiſſes ſhall be convict in form aforeſaid, do not pay the ſaid ſum to be paid by vertue of his conviction, and this eſtatute, in ſuch manner and form, as the ſame ought to be payd, within ſix weeks next after his ſaid ſecond conviction; That then every perſon ſo convicted, and not ſo paying the ſame, ſhall for the ſame ſecond offence, in the ſtead of the ſaid ſum, ſuffer impriſonment during twelve moneths without Bail or Mainpriſe: and, That from and after the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next coming, all, and every perſon and perſons, inhabiting within this Realm, or any other the Queens Majeſties Dominions, ſhall diligently, and faithfully, having no lawful, or reaſonable excuſe to be abſent, indeavour themſelves to reſort to their Pariſh-Church, or Chappel accuſtomed, or upon reaſonable let thereof, to ſome uſual place, where Common Prayer, and ſuch Service of God ſhall be uſed in ſuch time of let, upon every Sunday, and other days ordained and uſed to be kept as holy days, and then, and there to abide orderly and ſoberly, during the time of the Common Prayer, Preachings, or other Service of God there to be uſed and miniſtred, upon pain of puniſhment by the cenſures of the Church; and alſo upon pain, that every perſon ſo offending ſhall forfeit for every ſuch offence twelve pence, to be levied by the Church-wardens of the Pariſh, where ſuch offence ſhall be done, to the uſe of the poor of the ſame Pariſh, of the goods, lands, and tenements of ſuch offender, by way of diſtreſs.

And for due execution hereof, the Queens moſt excellent Majeſty, the Lords temporal, and all the Commons in this preſent Parliament aſſembled, do in Gods name earneſtly require, and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges, that the due and true execution hereof may be had throughout their Dioceſſes and Charges, as they will anſwer before God for ſuch evils and plagues, wherewith Almighty God may juſtly puniſh his people for neglecting this good and wholſom law. And for their Authority in this behalf, Be it further Enacted by the Authority aforeſaid, That all and ſingular the ſame Archbiſhops, Biſhops, and all other their officers, exerciſing Eccleſiaſtical juriſdiction, aſwel in the place exempt, as not exempt, within their Dioceſſes ſhall have full power and Authority by this Act to reform, correct and puniſh by cenſures of the Church, all, and ſingular perſons, which ſhall offend within any of their juriſdictions, or Dioceſſes, after the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next coming, againſt this Act and Statute: Any other Law, Statute, Priviledge, Liberty, or Proviſion heretofore made, had, or ſuffered to the contrary notwithſtanding.

And it is Ordained and Enacted by the Authority aforeſaid, That all and every Juſtice of Oyer and Determiner, or Juſtices of Aſſize ſhall have full power and Authority in every of their open and general Seſſions to enquire, hear and determine all and all manner of offences, that ſhall be committed, or done contrary to any Article contained in this preſent Act, within the limits of the Commiſſion to them directed, and to make proceſs for the execution of the ſame, as they may do againſt any perſon being indicted before them of treſpaſs, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforeſaid, That all and every Archbiſhop and Biſhop ſhall and may at all time and times at his liberty and pleaſure, joyn and aſſociate himſelf by vertue of this Act to the ſaid Juſtices of Oyer and Determiner, or to the ſaid Juſtices of Aſſiſe, at every of the ſaid open and general Seſſions, to be holden in any place within his Dioceſs for and to the inquiry, hearing, and determining of the offences aforeſaid.

Provided alſo, and be it Enacted by the Authority aforeſaid, That the Books concerning the ſaid Services ſhall at the coſts and charges of the Pariſhioners of every Pariſh, and Cathedral Church be attained, and gotten before the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next following, and that all ſuch Pariſhes and Cathe-

dral Churches, or other places, where the ſaid Books ſhall be attained and gotten before the ſaid Feaſt of the Nativity of Saint *John Baptiſt*, ſhall within three weeks next after the ſaid books ſo attained and gotten, uſe the ſaid Service, and put the ſame in ure according to this Act.

And be it further Enacted by the Authority aforeſaid, That no perſon or perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted of or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act, unleſs he or they ſo offending be thereof indicted at the next general Seſſions to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſiſe, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained, and Enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third offence above mentioned, ſhall be tried by their Peers.

Provided alſo, and be it Ordained, and Enacted by the Authority aforeſaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and other Head-officers of all, and ſingular Cities, Boroughs, and Towns-corporate within this Realm, *Wales* and the Marches of the ſame, to the which Juſtices of Aſſiſe do not commonly repair, ſhall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences aboveſaid, and every of them yearly, within fifteen days after the Feaſts of *Eaſter*, and ſaint *Michael* the *Archangel*, in like manner and form, as Juſtices of Aſſiſe, and Oyer, and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Archbiſhops, and Biſhops, and every of their Chancellours, Commiſſaries, Archdeacons, and other Ordinaries, having any peculiar Eccleſiaſtical juriſdiction ſhall have full power and Authority by vertue of this Act, aſwel to enquire in their Viſitation, Synods, and elſewhere within their juriſdiction, at any other time, and place, to take accuſations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their juriſdictions and Authority, as to puniſh the ſame by admonition, excommunication, ſequeſtration, or deprivation, and other cenſures, and proceſs, in like form, as heretofore hath been uſed in like caſes by the Queens Eccleſiaſtical Laws.

Provided always, and be it Enacted, That whatſoever perſon offending in the premiſſes ſhall for the offence firſt receive puniſhment of the Ordinary, having a teſtimonial thereof under the ſaid Ordinaries ſeal, ſhall not for the ſame offence eftſoons be convicted before the Juſtices; & likewiſe receiving for the ſaid offence puniſhment firſt by the Juſtices, he ſhall not for the ſame offence eftſoons receive puniſhment of the Ordinary: Any thing contained in this Act to the contrary notwithſtanding.

Provided always, and be it Enacted, That ſuch ornaments of the Church and of the miniſters thereof ſhall be retained, and be in uſe, as were in this Church of *England* by the Authority of Parliament in the ſecond year of the reign of King *Edward* the Sixth, untill other order ſhall be therein taken by the Authority of the Queens Majeſty, with the advice of Her Commiſſioners, appointed and Authorized under the great ſeal of *England* for cauſes Eccleſiaſtical, or of the Metropolitan of this Realm: And alſo, That if there ſhall happen any contempt, or irreverence to be uſed in the Ceremonies, or Rites of the Church, by the miſuſing of the Orders appointed in this Book; the Queens Majeſty may by the like advice of the ſaid Commiſſioners, or Metropolitan, ordain and publiſh ſuch further Ceremonies, or Rites, as may be moſt for the advancement of Gods glory, the edifying of his Church, and the due reverence of Chriſts holy Myſteries and Sacraments.

And be it further Enacted by the Authority aforeſaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Adminiſtration of Sacraments, or Common Prayer is limited, eſtabliſhed, or ſet forth to be uſed within this Realm, or any other the Queens Dominions, or Countries, ſhall from henceforth be utterly void, and of none effect.

¶ *An*

¶ *An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of* ENGLAND.

XIV. CAROL. II.

WHereas in the first year of the late Queen *Elizabeth* there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England* (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoyned to be used by Act of Parliament, holden in the said First year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain, and refuse to come to their Parish-Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many souls: for prevention whereof in time to come, for setling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of *October*, One thousand six hundred and sixty) granted His Commission under the great Seal of *England*, to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by his Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for His further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies*

of

of the Church, according to the use of the Church of England, *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons:* All which His Majesty having duly considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Confecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of *Eaton* and *Winchester*, and in all Parish-Churches and Chappels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England: *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons:* and that the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of *England*, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of *England*, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed, and after such reading thereof shall openly & publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other;

I *A. B.* Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church,*

according

according to the use of the Church of England; *together with the Psalter, or Psalms of David, Pointed as they are to be sung, or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;*

And, That all and every such person, who shall (without some lawfull Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donours of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same; as though the person, or persons, so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of *England* and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two Moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day openly, Publickly, and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such Reading thereof, shall openly, and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and That from thenceforth, it shall and may be lawfull to, and for all Patrons, and Donours of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawfull Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publickly Read the Common prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowred to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutours of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professour, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person Instructing, or Teaching any youth in any

House or private Family as a Tutour, or School-master, who upon the First day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professours place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutour, or School-master, shall before the Feast-day of S. *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, *Scilicet*,

I A. B. *Do declare that it is not lawfull upon any pretence whatsoever to take Arms against the King; and that I do abhor that traiterous Position of taking Arms by His Authority against his Person, or against those that are Commissionated by him; and that I will conform to the Liturgy of the Church of* England, *as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the* Solemn League and Covenant, *to endeavour any change, or alteration of Government, either in Church, or State; and that the same was in it self an unlawfull Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.*

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutours of, or in any Colledge, Hall, or House of Learning, and by every publick Professour and Reader in either of the Universities, before the Vice-Chancellour of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocess, by every other person hereby injoyned to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professours place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professours place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

And if any School-master or other person, Instructing or teaching Youth in any private House or Family, as a Tutour or School-master, shall Instruct or Teach any Youth as a Tutour or School-master, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence onely) and before such subscription and acknowledgement made as aforesaid; Then every such School-master and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three moneths Imprisonment without bail or mainprise; and for every second and other such offence shall suffer three moneths Imprisonment without bail or mainprise, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocess, (who are hereby enjoyned and required upon demand to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration, or Acknowledgement aforesaid, upon some Lords day within three moneths then next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or

Benefice,

Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always that from and after the Twenty fifth day of *March*, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgement so to be Subscribed and Read, these words following, *Scilicet*,

And I do declare that I do hold there lies no obligation on me, or any other person from the Oath, commonly called the Solemn League and Covenant, *to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawfull Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom*;

So as none of the persons aforesaid shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgement.

Provided always, and be it Enacted, That from and after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, one thousand six hundred sixty and two, no person, who now is incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint *Bartholomew* be ordained Priest, or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure or other Ecclesiastical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick* upon *Tweed*; But shall be utterly disabled, and *ipso facto* deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form, and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of His Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreiners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successours, in *England*.

Provided always, That no title to confer, or present by lapse shall accrue by any avoidance, or deprivation *ipso facto* by vertue of this Statute, but after six moneths after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act;

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colledges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other then what is prescribed and appointed to be used in and by the said Book; and That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster*, *Winchester*, and *Eaton*, within one moneth after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one moneth next after his Election, or Collation, and Admission into the same

Government, or Headſhip, ſhall openly & publickly in the Church, Chappel, or other Publick place of the ſame Colledge, or Hall, and in the preſence of the Fellows and ſcholars of the ſame, or the greater part of them then reſident, ſubſcribe unto the nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Q. *Elizabeth*, and unto the ſaid Book, and declare his unfeigned aſſent and conſent unto, and approbation of the ſaid Articles, and of the ſame Book, and to the uſe of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the ſaid book preſcribed, and contained according to the form aforeſaid; and that all ſuch Governours, or Heads of the ſaid Colledges and Halls, or any of them as are, or ſhall be in holy Orders, ſhall once at leaſt in every Quarter of the year (not having a lawful Impediment) openly and publickly Read the Morning Prayer, and Service in and by the ſaid Book appointed to be read in the Church, Chappel, or other Publick place of the ſame Colledge or Hall, upon pain to loſe, and be ſuſpended of, and from all the Benefits and Profits belonging to the ſame Government or Headſhip, by the ſpace of Six moneths, by the Viſitour or Viſitours of the ſame Colledge or Hall; And if any Governour or Head of any Colledge or Hall, ſuſpended for not ſubſcribing unto the ſaid Articles and Book, or for not reading of the Morning Prayer and Service as aforeſaid, ſhall not at, or before the end of Six moneths next after ſuch ſuſpenſion, Subſcribe unto the ſaid Articles and Book, and declare his conſent thereunto as aforeſaid, or Read the Morning Prayer and Service as aforeſaid, then ſuch Government or Headſhip ſhall be *ipſo facto* void.

Provided always, That it ſhall and may be lawfull to uſe the Morning and Evening Prayer, and all other Prayers and Service preſcribed in and by the ſaid Book, in the Chappels or other Publick places of the reſpective Colledges and Halls in both the Univerſities, in the Colledges of *Weſtminſter*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithſtanding.

And be it further Enacted by the Authority aforeſaid, That no perſon ſhall be, or be received as a Lecturer, or permitted, ſuffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick worſhip, within this Realm of *England*, or the Dominion of *Wales*, and town of *Berwick* upon *Tweed*, unleſs he be firſt approved and thereunto Licenſed by the Archbiſhop of the Province, or Biſhop of the Dioceſs, or (in caſe the See be void) by the Guardian of the Spiritualties, under his Seal, and ſhall in the preſence of the ſame Archbiſhop, or Biſhop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned aſſent to the ſame; and That every perſon, and perſons who now is, or hereafter ſhall be Licenſed, Aſſigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of Publick worſhip within this Realm of *England*, or places aforeſaid, the firſt time he preacheth (before his Sermon) ſhall openly, publickly, and ſolemnly Read the Common Prayers and Service in and by the ſaid Book appointed to be Read for that time of the day, and then and there publickly and openly declare his aſſent unto, and approbation of the ſaid Book, and to the uſe of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and preſcribed, according to the Form before appointed in this Act; And alſo ſhall upon the firſt Lecture-day of every moneth afterwards, ſo long as he continues Lecturer, or Preacher there, at the place appointed for his ſaid Lecture or Sermon, before his ſaid Lecture or Sermon, openly, publickly, and ſolemnly Read the Common Prayers and Service in and by the ſaid Book appointed to be read for that time of the day, at which the ſaid Lecture or Sermon is to be Preached, and after ſuch Reading thereof, ſhall openly and publickly, before the Congregation there aſſembled, declare his unfeigned aſſent and conſent unto, and approbation of the ſaid Book, & to the uſe of all the Prayers, Rites & Ceremonies, Forms and Orders therein contained and preſcribed, according to the form aforeſaid; and, That all and every ſuch perſon and perſons who ſhall neglect or refuſe to do the ſame, ſhall from thenceforth be diſabled to Preach the ſaid, or any

other

other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, until such time as he and they shall openly, publickly, and solemnly Read the Common-prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, that if the said Sermon or Lecture be to be preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three moneths Imprisonment in the Common Goal without Bail or mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture is to be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the Publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*; herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawfull Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordain-*

ing, and Conſecrating of Biſhops, Prieſts, and Deacons, ſhall at the coſt and charges of the Pariſhioners of every Pariſh-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feaſt-day of Saint *Bartholomew*, in the year of our Lord, One thouſand ſix hundred ſixty and two, upon pain of forfeiture of Three pounds by the moneth, for ſo long time as they ſhall then after be unprovided thereof, by every Pariſh, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforeſaid, That the Biſhops of *Hereford*, Saint *Davids*, *Aſaph*, *Bangor*, and *Landaff*, and their Succeſſours ſhall take ſuch order among themſelves, for the ſouls health, of the Flocks committed to their Charge within *Wales*, That the Book hereunto annexed be truly and exactly Tranſlated into the *Britiſh* or *Welſh* Tongue, and that the ſame ſo Tranſlated and being by them, or any three of them at the leaſt viewed, peruſed, and allowed, be Imprinted to ſuch number at leaſt, ſo that one of the ſaid Books ſo tranſlated and Imprinted, may be had for every Cathedral, Collegiate, and Pariſh-Church, and Chappel of Eaſe in the ſaid reſpective Dioceſſes, and places in *Wales*, where the *Welſh* is commonly ſpoken or uſed before the firſt day of *May*, One thouſand ſix hundred ſixty five; and, That from and after the Imprinting and publiſhing of the ſaid Book ſo Tranſlated, the whole Divine Service ſhall be uſed and ſaid by the Miniſters and Curates throughout all *Wales* within the ſaid Dioceſſes where the *Welſh* Tongue is commonly uſed, in the *Britiſh*, or *Welſh* Tongue, in ſuch manner and form as is preſcribed according to the Book hereunto annexed to be uſed in the *Engliſh* Tongue, differing nothing in any Order or Form from the ſaid *Engliſh* Book; for which Book, ſo Tranſlated and Imprinted, the Church-wardens of every the ſaid Pariſhes ſhall pay out of the Pariſh-money in their hands for the uſe of the reſpective Churches, and be allowed the ſame on their Account; and, That the ſaid Biſhops and their Succeſſours, or any Three of them, at the leaſt, ſhall ſet and appoint the price, for which the ſaid Book ſhall be ſold; And one other Book of Common Prayer in the *Engliſh* Tongue ſhall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welſh* is to be had, by force of this Act, before the Firſt day of *May*, One thouſand ſix hundred ſixty and four, and the ſame Book to remain in ſuch convenient places, within the ſaid Churches, that ſuch as underſtand them may reſort at all convenient times to read and peruſe the ſame, and alſo ſuch as do not underſtand the ſaid Language, may by conferring both Tongues together, the ſooner attain to the knowledge of the *Engliſh* tongue; Any thing in this Act to the contrary notwithſtanding; And until Printed Copies of the ſaid Book ſo to be tranſlated may be had and provided, the Form of Common Prayer eſtabliſhed by Parliament before the making of this Act, ſhall be uſed as formerly in ſuch parts of *Wales*, where the *Engliſh* tongue is not commonly underſtood.

And to the end that the true and perfect Copies of this Act, and the ſaid Book hereunto annexed may be ſafely kept, and perpetually preſerved, and for the avoiding of all diſputes for the time to come; Be it therefore Enacted by the Authority aforeſaid, That the reſpective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales* ſhall at their proper coſts and charges, before the twenty fifth day of *December*, One thouſand ſix hundred ſixty and two, obtain under the Great Seal of *England* a true and perfect Copy of this Act, and of the ſaid Book annexed hereunto, to be by the ſaid Deans and Chapters, and their Succeſſours kept and preſerved in ſafety for ever, and to be alſo produced, and ſhewed forth in any Court of Record, as often as they ſhall be thereunto lawfully required; And alſo there ſhall be delivered true and perfect Copies of this Act, and of the ſame Book into the reſpective Courts at *Weſtminſter*, and into the Tower of *London*, to be kept and preſerved for ever among the Records of the ſaid Courts, and the Records of the Tower, to be alſo produced and ſhewed forth in any Court as need ſhall require; which ſaid Books ſo to be exemplified under the Great Seal of *England*, ſhall be examined by ſuch perſons as the Kings Majeſty ſhall appoint un-

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der the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Errour committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them at the end of the same Book, that they have examined and compared the same book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtfull unto the Kings Professour of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professour for the time being, by the late King *James* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent, touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward *the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King* Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE PREFACE.

IT hath been the Wiſdom of the Church of England, ever ſince the firſt compiling of her Publick Liturgy, to keep the Mean between the two Extremes, of too much ſtiffneſs in refuſing, and of too much Eaſineſs in admitting any variation from it. For, as on the one ſide common Experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry inconveniences have thereupon enſued; and thoſe many times more, and greater than the evils, that were intended to be remedied by ſuch change: So on the other ſide, the particular Forms of Divine Worſhip, and the Rites, and Ceremonies appointed to be uſed therein, being things in their own nature Indifferent, and alterable, and ſo acknowledged; it is but reaſonable that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church upon juſt and weighty conſiderations her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts and impetuous aſſaults made againſt it by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, than to that duty they owe to the publick.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though injoyned by the Laws of the Land, and thoſe Laws never yet repealed) came during the late unhappy confuſions, to be diſcontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majeſties happy Reſtauration it ſeemed probable, that, amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men who under the late uſurped powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of Common Prayer, the old Objections muſtered up, with the addition of ſome new ones more than formerly had been made, to make the number ſwell. In fine great importunities were uſed to His ſacred Majeſty, that the ſaid Book might be Reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty out of His pious Inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects of what perſwaſion ſoever, did graciouſly condeſcend.

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practiſe of the Church of England, or indeed of the whole Catholick Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendred to us (by what perſons, under what pretenſes, or to what purpoſe ſoever ſo tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of

Argument,

Argument, convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſwaded in our Judgements (and we here profeſs it to the World) that the Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly man may not with a good conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtruction as in common equity ought to be allowed to all Humane Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt Tranſlations of the holy Scripture it ſelf.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreaſonable demands; but to do that, which to our beſt underſtandings we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the Publick Worſhip of God; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by Alteration, Addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage in terms more ſuitable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtfull ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendring of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places are now ordered to be read according to the laſt Tranſlation: And that it was thought convenient, that ſome Prayers and Thankſgivings, fitted to ſpecial occaſions, ſhould be added in their due places; particularly for thoſe at ſea, together with an Office for the Baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm, through the licentiouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſefull for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former; we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty affair, as in the ſight of God, and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men; although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to please all; not can expect that men of factious, peeviſh, and perverſe ſpirits ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves: Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious ſons of the Church of England.

¶ *Concerning the Service of the* CHURCH.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained, but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading, and meditation in Gods

word)

word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſome doctrine, and to confute them that were Adverſaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were onely begun, and never read through: After like ſort were other Books of holy Scripture uſed. And moreover, whereas S. *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; The Service in this Church of *England* theſe many years, hath been read in Latine to the people, which they underſtand not; ſo that they have heard with their ears onely, and their heart, ſpirit, and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service was the cauſe, that to turn the Book onely was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, than to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number ſo they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the Reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practiſe of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

Though

THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any language, that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh-Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh-Church or Chappel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ *OF CEREMONIES, why ſome be aboliſhed and ſome retained.*

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by undiſcreet devotion, and ſuch a zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not onely for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilfull and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God. *Let all things be done among you*, ſaith S. Paul, *in a ſeemly and due order*; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo divers, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burden of them was intolerable; whereof Saint *Auguſtine* in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, than were the Jews. And he counſelled, that ſuch yoke and burden

burden ſhould be taken away, as time would ſerve quietly to do it. But what would S. *Auguſtine* have ſaid, If he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark that they did more confound and darken, than declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a Ceremonial Law: (as much of *Moſes* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the ſpirit; being content onely with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſcipline, and ſuch as be apt to ſtir up the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the abolishment of certain Ceremonies was, That they were ſo far abuſed; partly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, than the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.

But now as concerning thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgements. And if they think much, that any of the old do remain, and would rather have all deviſed anew: Then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old onely for their age, without bewraying of their own folly. For in ſuch a caſe they ought rather to have reverence unto them for their antiquity, if they will declare themſelves to be more ſtudious of unity and concord, than of innovations and new-fangleneſs, which (as much as may be with true ſetting forth of Chriſts Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe are taken away which were moſt abuſed, and did burden mens conſciences without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people onely: For we think it convenient, that every Countrey ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly living, without errour or ſuperſtition; and that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in mens ordinances it often chanceth diverſly in divers Countreys.

THE

¶ THE ORDER
How the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once every moneth, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read onely to the twenty eighth, or twenty ninth day of the moneth.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December* have One and thirty days apiece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid moneths, which were read the day before: So that the Pſalter may begin again the firſt day of the next moneth enſuing.

And whereas the CXIX Pſalm is divided into XXII portions, and is over-long to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX Pſalm ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth and *Edward* the Sixth.

¶ THE ORDER
How the reſt of holy Scripture is appointed to be read.

THe Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; Except the Apocalyps, out of which there are onely certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the moneth in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except onely the Moveable Feaſts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, that whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, that the Collect, Epiſtle, and Goſpel appointed for the Sunday ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

¶ Proper

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holidays throughout the year.

¶ *Lessons proper for Sundays.*

Sundays of Advent.	*Mattins.*	*Evensong.*
The first.	Isai. i.	Isa ii.
ii.	v.	xxiv.
iii.	xxv.	xxvi.
iv.	xxx.	xxxii.
Sund. after Christmas.		
The first.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sund. after the Epiph.		
The first.	xliv.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iv.	lvii.	lviii.
v.	lix.	lxiv.
vi.	lxv.	lxvi.
Septuages.	Gen. i.	Gen. ii.
Sexagesima	iii.	vi.
Quinquages.	ix. *to* v. 20.	xii.
Lent.		
First Sund.	xix. *to* v. 30.	xxii.
ii.	xxvii.	xxxiv.
iii.	xxxix.	xlii.
iv.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.		
1. Lesson.	ix.	x.
2. Lesson.	Matt. xxvi.	Heb. v. *to* 11
Easter day		
1. Lesson.	Exod. xii.	Exod. xiv.
2. Lesson.	Rom. vi.	Act. ii. v. 22.
Sund. after Easter.		
The first.	Numb. xvi.	Numb. xxii.
ii.	xxiii. xxiv.	xxv.
iii.	Deut. iv.	Deut. v.
iv.	vi.	vii.
v.	viii.	ix.

	Mattins.	*Evensong.*
Sunday after Ascension day.	xii.	xiii.
Whitsunday		
1. Lesson.	Deu. xvi. *to* 18	Isa. xi.
2. Lesson.	Acts x. v. 34.	Acts xix. *to* vers. 21.
Trinity Sunday.		
1. Lesson.	Gen. i.	Gen. xviii.
2. Lesson.	Matth. iii.	1 John v.
Sundays after Trinity.		
The first.	Josh. x.	Josh. xxiii.
ii.	Judg. iv.	Judg. v.
iii.	1 Sam. ii.	1 Sam. iii.
iv.	xii.	xiii.
v.	xv.	xvii.
vi.	2 Sam. xii.	2 Sam. xix.
vii.	xxi.	xxiv.
viii.	1 King. xiii.	1 King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	2 Kings v.	2 Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiv.	Jerem. v.	Jerem. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezek. ii.	Ezek. xiii.
xvii.	xiv.	xviii.
xviii.	xx.	xxiv.
xix.	Dan. iii.	Dan. vi.
xx.	Joel ii.	Mic. vi.
xxi.	Hab. ii.	Prov. i.
xxii.	Prov. ii.	iii.
xxiii.	xi.	xii.
xxiv.	xiii.	xiv.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ *Lessons proper for Holidays.*

	Mattins.	*Evensong.*
S. Andrew.	Prov. 20.	Prov. 21.
S. Thomas the Apostle.	23.	24.
Nativity of CHRIST.		
1. Lesson.	Isai. 9. *to* verse. 8.	Isa. vii. v. 10. *to* v. 17.
2 Lesson.	Luke 2. *to* verse 15.	Titus 3. v. 4. *to* v. 9.
S. Stephen.		
1. Lesson.	Prov. 28.	Eccles. 4.
2. Lesson.	Acts 6. v. 8. *and* c. 7. *to* v. 30.	Acts 7. v. 30. *to* v. 55.
S. John.		
1. Lesson.	Eccles 5.	Eccles. vi.
2. Lesson.	Apoc. 1.	Apoc. 22.
Innocents day.	Jer. 31. *to* verse 18.	Wisd. 1.
Circumcision.		
1. Lesson.	Gen 17.	Deu. 10. v. 12
2. Lesson.	Rom. 2.	Colos. 2.
Epiphany.		
1. Lesson.	Isai. 60.	Isa. 49.
2. Lesson.	Luke 3. *to* verse 23.	Joh. 2. *to* v. 12
Conversion of S. Paul.		
1 Lesson.	Wisd. 5.	Wisd. 6.
2 Lesson.	Act. 22. *to* 22	Acts 26.
Purification of the Virgin Mary.	Wisd. 9.	Wisd. 12.
S. Matthias.	19.	Eccles 1.
Annunciation of our Lady.	Eccles 2.	3.
Wednesday before Easter		
1. Lesson.	Hos. 13.	Hos. 14.
2. Lesson.	Joh. 11. v. 45	
Thursday before Easter		
1. Lesson.	Dan. 9.	Jerem. 31.
2. Lesson.	John 13.	

	Mattins.	*Evensong.*
Good Friday		
1. Lesson.	Ge. 22. *to* v. 20	Isa. 53.
2. Lesson.	Joh. 18.	1 Pet. 2.
Easter Even.		
1. Lesson.	Zech. 9.	Exod. 13.
2. Lesson.	Luk. 23. v. 50.	Heb. 4.
Munday in Easter week.		
1. Lesson.	Exod. 16.	Exod. 17.
2. Lesson.	Matth. 28.	Acts 3.
Tuesday in Easter week.		
1. Lesson.	Exod. 20.	Exod. 32.
2. Lesson.	Lu. 24. *to* v. 13	1 Cor. 15.
S. Mark.	Ecclus 4.	Ecclus 5.
S. Philip and S. Jacob.		
1. Lesson.	7.	9.
2. Lesson.	John. 1. v. 43.	
Ascension d.		
1 Lesson.	Deut. 10.	2 Kings 2.
2. Lesson.	Luk. 24. v. 44.	Eph. 4. *to* v. 17.
Munday in Whitsunweek.		
1. Lesson.	Ge. 11. *to* v. 10	Num. 11. ver. 16, *to* v. 30.
2. Lesson.	Cor. 12.	1 Cor. 24. *to* v. 26.
Tuesday in Whitsunweek.		
1 Lesson.	1 Sam. 19. v. 18.	Deut. 30.
2 Lesson.	1 Thess. 5. verse. 12. *to* v. 24.	1 Joh. 4. *to* v. 14.
S. Barnabas.		
1 Lesson.	Ecclus 10.	Ecclus 12.
2 Lesson.	Acts 14.	Act. 15. *to* v. 36
S. John Baptist.		
1 Lesson.	Malach. 3.	Mal. 4.
2. Lesson.	Matth. 3.	Mat. 14. *to* v. 13
S. Peter.		
1. Lesson.	Ecclus 15.	Ecclus 19.
2. Lesson.	Acts 3.	Acts 4.

S. James

	Mattins.	Evensong.
S. James.	Ecclus 21.	Ecclus 22.
S. Bartholomew.	24.	29.
S. Matthew.	Ecclus 35.	Ecclus 38.
S. Michael.		
1. Lesson.	Gen. 32.	Dan. 10. v. 5.
2. Lesson.	Act. 12. to v. 20	Jud. v. 6. to 16.
S. Luke.	Ecclus 51.	Job 1.
S. Simon & S. Jude.	Job 24, 25.	42.
All Saints.		
1. Lesson.	Wis. 3. to v. 10	Wis. v. to v. 17.
2. Lesson.	Heb. 11. v. 33. & c. 12. to v. 7	Apoc. 19. to v. 17.

¶ Proper Psalms on certain days.

¶ Christmas-day.

Mattins.	Evensong.
Psal. xix.	lxxxix.
xlv.	cx.
lxxxv.	cxxxii.

¶ Ashwednesday.

Mattins.	Evensong.
vi.	cii.
xxxii.	cxxx.
xxxviii.	cxliii.

¶ Good-Friday.

Mattins.	Evensong.
xxii.	lxix.
xl.	lxxxviii.
liv.	

¶ Easter-day.

Mattins.	Evensong.
ii.	cxiii.
lvii.	cxiv.
cxi.	cxviii.

¶ Ascension-day.

Mattins.	Evensong.
viii.	xxiv.
xv.	xlvii.
xxi.	cviii.

¶ Whit-sunday.

Mattins.	Evensong.
xlviii.	civ.
lxviii.	cxlv.

The Kalendar.

January hath xxxi. Days.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2	1	A	Kalend.	Circumcision				
	2	b	4 No.		Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1
10	3	c	3 No.		3.	2.	4.	2.
	4	d	Pr. No.		5.	3.	6.	3
19	5	e	Nonæ		7.	4.	8.	4
8	6	f	8 Id.	Epiphanie				
	7	g	7 Id.		9	5.	12.	5.
16	8	A	6 Id.	Lucian, Mart.	13.	6.	14.	6.
5	9	b	5 Id.		15.	7.	16.	7.
	10	c	4 Id.		17.	8.	18.	8.
13	11	d	3 Id.		19.	9.	20.	9.
2	12	e	Pr. Id.		21.	10.	22.	10.
	13	f	Idus.	Hilary, Bish.	23.	11.	24.	11.
10	14	g	19 Kl. Feb.		25.	12.	26.	13.
	15	A	18 Kl.		27.	13.	28.	13.
18	16	b	17 Kl.		29.	14.	30.	14.
7	17	c	16 Kl.		31.	15.	32.	15.
	18	d	15 Kl.	Prisca, Mart.	33.	16.	34.	16.
15	19	e	14 Kl.		35.	17.	37.	1 Cor. 1.
4	20	f	13 Kl.	Fabian, Bish.	38.	18.	39.	2.
	21	g	12 Kl.	Agnes, Virg.	40.	19.	41.	3.
12	22	A	11 Kl.	Vincent, Mart.	42.	20.	43.	4.
1	23	b	10 Kl.		44.	21.	45.	5.
	24	c	9 Kl.		46.	22.	47.	6.
9	25	d	8 Kl.	Conv. S. Paul				
	26	e	7 Kl.		48.	23.	49.	7.
17	27	f	6 Kl.		50.	24.	Exod 1.	8.
6	28	g	5 Kl.		Exod. 2.	25.	3.	9
	29	A	4 Kl.		4.	26.	5.	10.
13	30	b	3 Kl.	K. Charl. Mart.	* 6.	27.	7.	11.
3	31	c	Prid. Kl.		8.	28.	9.	12.

Note, that * Exodus vi. is to be read onely to Vers. 14.

The Kalendar.

February hath xxviii. days.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.	Fast.	Exod. 10	Mark 1.	Exod 11	1 Cor. 3.
11	2	e	4 No.	Purif. of Mary		2.		14.
19	3	f	3 No.		12.	3.	13.	15.
8	4	g	Pr. No.		14.	4.	15.	16.
	5	A	Nonæ	Agatha, V.M.	16.	5.	17.	2 Cor. 1.
16	6	b	8 Id.		18.	6.	19.	2.
5	7	c	7 Id.		20.	7.	21.	3.
	8	d	6 Id.		22	8.	23.	4.
13	9	e	5 Id.		24.	9.	32.	5.
2	10	f	4 Id.		33.	10.	34.	6.
	11	g	3 Id.		Levit. 18.	11.	Levit 19.	7.
10	12	A	Pr. Id.		20.	12.	26.	8.
	13	b	Idus.		Num. 11.	13.	Num. 12.	9.
18	14	c	16 Kl Mart.	Valentine, M.	13.	14.	14.	10.
7	15	d	15 Kl.		16.	15.	17.	11.
	16	e	14 Kl.		20	16.	21.	12.
15	17	f	13 Kl.		22.	Lu. 1. 1039	23.	13.
4	18	g	12 Kl.		24.	1. 39.	25.	Galat. 1.
	19	A	11 Kl.		27.	2.	30.	2.
12	20	b	10 Kl.		31.	3.	32.	3.
1	21	c	9 Kl.		35.	4.	36.	4.
	22	d	8 Kl.		Deut. 1.	5.	Deut. 2.	5
9	23	e	7 Kl.	Fast.	3.	6.	4.	6.
	24	f	6 Kl.	S. Matthias, ap		7.		Ephes. 1.
17	25	g	5 Kl.		5.	8.	6.	2.
6	26	A	4 Kl.		7.	9.	8.	3.
	27	b	3 Kl.		9.	10.	10.	4.
14	28	c	Prid. Kl.		11.	11.	12.	5.
	29				13.	Matth. 7.	14.	Rom. 12.

March

The Kalendar.

March hath xxxi. days.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
3	1	d	Kalend.	David, Archb.	Deut. 15.	Luke 12.	Deut. 16.	Ephes. 6.
	2	e	6 No.	Chad, Biſh.	17.	13.	18.	Philip. 1.
11	3	f	5 No.		19.	14.	20.	2.
	4	g	4 No.		21.	15.	22.	3.
19	5	A	3 No.		24.	16.	25.	4.
8	6	b	Pr. No.		26.	17.	27.	Coloſſ. 1.
	7	c	Nonæ.	Perpetua, Mar	28.	18.	29.	2.
16	8	d	8 Id.		30.	19.	31.	3.
5	9	e	7 Id.		32.	20.	33.	4.
	10	f	6 Id.		34.	21.	Joſh. 1.	1 Theſ. 1.
13	11	g	5 Id.		Joſh. 2.	22.	3.	2.
2	12	A	4 Id.	Greg. M. Biſh.	4.	23.	5.	3.
	13	b	3 Id.		6.	24.	7.	4.
10	14	c	Prid. Id.		8.	John 1.	9.	5.
	15	d	Idus.		10.	2.	23.	2 Theſ. 1.
18	16	e	17 Kl. April		24.	3.	Judg. 1.	2.
7	17	f	16 Kl.		Judg. 2.	4.	3.	3.
	18	g	15 Kl.	Edward, King	4.	5.	5.	1 Tim. 1.
15	19	A	14 Kl.		6.	6.	7.	2. 3.
4	20	b	13 Kl.		8.	7.	9.	4.
	21	c	12 Kl.	Benedict, Abb	10.	8.	11.	5.
22	22	d	11 Kl.		12.	9.	13.	6.
1	23	e	10 Kl.		14.	10.	15.	2 Tim. 1.
	24	f	9 Kl.	Faſt.	15.	11.	17.	2.
9	25	g	8 Kl.	Annunc. Mar.		12.		3.
	26	A	7 Kl.		18.	13.	19.	4.
17	27	b	6 Kl.		20.	14.	21.	Titus. 1.
6	28	c	5 Kl.		Ruth 1.	15.	Ruth 2.	2. 3.
	29	d	4 Kl.		3.	16.	4.	Philem.
14	30	e	3 Kl.		1 Sam. 1.	17.	1 Sam. 2.	Hebr. 1.
3	31	f	Pr. Kl.		3.	18.	4.	2.

April hath xxx. days.

The Moon hath xxix.

						Morning prayer.		Evening prayer.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson
	1	g	Kalend.			1 Sam. 5.	John 19.	1 Sam. 6.	Hebr. 3
11	2	A	4 No.			7.	20.	8.	4
	3	b	3 No.	Rich. B. Chic.		9.	21.	10.	5
19	4	c	Pr. No.	Ambr. B. Mil.		11.	Acts 1.	12.	6
8	5	d	Nonæ.			13.	2.	14.	7
16	6	e	3 Id.			15.	3.	16.	8
5	7	f	7 Id.			17.	4.	18.	9
	8	g	6 Id.			19.	5.	20.	10
13	9	A	5 Id.			21.	6.	22.	11
2	10	b	4 Id.			23.	7.	24.	12
	11	c	3 Id.			25.	8.	26.	13
10	12	d	Pr. Id.			27.	9.	28.	Jam. 1
	13	e	Idus.			29.	10.	30.	2
18	14	f	8 Kl. Maii.			31.	11.	2 Sam. 1.	3
7	15	g	17 Kl.			2 Sam 2.	12.	3.	4
	16	A	16 Kl.			4.	13.	5.	5
15	17	b	15 Kl.			6.	14.	7.	1 Pet. 1
4	18	c	14 Kl.			8.	15.	9.	2
	19	d	13 Kl.	Alphege A.C		10.	16.	11.	3
12	20	e	12 Kl.			12.	17.	13.	4
1	21	f	11 Kl.			14.	18.	15.	5
	22	g	10 Kl.			16.	19.	17.	2 Pet. 1
9	23	A	9 Kl.	S. George, M.		18.	20.	19.	2
	24	b	8 Kl.			20.	21.	21.	3
17	25	c	7 Kl.	S. Mark Ev.			22.		1 Joh. 1
6	26	d	6 Kl.			22.	23.	23.	2
	27	e	5 Kl.			24.	24.	1 King. 1.	3
14	28	f	4 Kl.			1 King. 2.	25.	3.	4
3	29	g	3 Kl.			4.	26.	5.	5
	30	A	Pr. Kl.			6.	27.	7.	2, 3 Joh.

The Kalendar.

May hath xxxi. days.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
2	1	b	Kalend.	Phil. & Jacob				Jude.
	2	c	6 No.		1 King. 8.	Acts 28.	1 King. 9.	Rom. 1.
19	3	d	5 No.	Invent. Croſs.	10.	Matth. 1.	11.	2.
8	4	e	4 No.		12.	2.	13.	3.
	5	f	3 No.		14.	3.	15.	4.
16	6	g	Pr. No.	Joh. port. Lat.	16.	4.	17	5.
5	7	A	Nonæ.		18.	5.	19.	6.
	8	b	8 Id.		20.	6.	21.	7.
13	9	c	7 Id.		22.	7.	2 King. 1.	8.
2	10	d	6 Id.		2 King. 2	8.	3.	9.
	11	e	5 Id.		4.	9.	5.	10.
10	12	f	4 Id.		6.	10.	7.	11.
	13	g	3 Id.		8.	11.	9.	12.
18	14	A	Prid. Id.		10.	12	11.	13.
7	15	b	Idus.		12.	13.	13.	14.
	16	c	17 Kl. Junii		14.	14.	15.	15.
15	17	d	16 Kl.		16.	15.	17.	16.
4	18	e	15 Kl.		18.	16.	19.	1 Cor. 1.
	19	f	14 Kl.	Dunſtan, A.C	20.	17.	21.	2.
12	20	g	13 Kl.		22.	18.	23.	3.
1	21	A	12 Kl.		24.	19.	25.	4.
	22	b	11 Kl		Ezra 1.	20.	Ezra 3.	5.
9	23	c	10 Kl.		4.	21.	5.	6.
	24	d	9 Kl.		6.	22.	7.	7.
17	25	e	8 Kl.		9.	23.	Nehem. 1	8.
6	26	f	7 Kl.	Aug. firſt A.C	Nehem. 2	24.	4.	9.
	27	g	6 Kl.	V. Bede Presb	5.	25.	6.	10.
14	28	A	5 Kl.		8.	26.	9.	11.
3	29	b	4 Kl.	CHARLS II.	10.	27.	13.	12.
	30	c	3 Kl.	Nat. & Ret.	Eſther 1.	28.	Eſther 2.	13.
11	31	d	Pr. Kl.		3.	Mark 1.	4.	14.

The Kalendar.

June hath xxx. days.

The Moon hath xxix.

					Morning prayer.		Evening prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	e	Kalend.	Nicomede, M.	Esther 5.	Mark 2.	Esther 6.	1 Cor. 15
19	2	f	4 No.		7.	3.	8.	16.
8	3	g	3 No.		9.	4	Job 1.	2 Cor. 1.
16	4	A	Pr. No.		Job 2.	5.	3.	2.
5	5	b	Nonæ.	Boniface, Mar	4.	6.	5.	3.
	6	c	8 Id.		6.	7.	7.	4.
13	7	d	7 Id.		8.	8.	9.	5.
2	8	e	6 Id.		10.	9.	11.	6.
	9	f	5 Id.		12.	10.	13.	7.
10	10	g	4 Id.		14.	11.	15.	8.
	11	A	3 Id.	S. Barnabas, M				
18	12	b	Pr. Id.		16.	12.	17, 18.	9.
7	13	c	Idus.		19.	13.	20.	10.
	14	d	8 Kl. Julii.		21.	14.	22.	11.
15	15	e	17 Kl.		23.	15.	24, 25.	12.
4	16	f	16 Kl.		26, 27.	16	28	13.
	17	g	15 Kl.	S. Alban, Ma.	29.	Luke 1.	30.	Galat. 1.
12	18	A	14 Kl.		31.	2.	32.	2.
1	19	b	13 Kl.		33.	3.	34.	3.
	20	c	12 Kl.	Transl. Edw.	35.	4.	36.	4.
9	21	d	11 Kl.		37.	5.	38.	5.
	22	e	10 Kl.		39.	6.	40.	6.
17	23	f	9 Kl.	Fast.	41.	7.	42.	Ephes. 1.
6	24	g	8 Kl.	Nat. S. J. Bap.				
	25	A	7 Kl.		Prov. 1.	8.	Prov. 2.	2.
14	26	b	6 Kl.		3.	9.	4.	3.
3	27	c	5 Kl.		5.	10.	6.	4.
	28	d	4 Kl.	Fast.	7.	11.	8.	5.
11	29	e	3 Kl.	S. Peter, Ap.				
	30	f	Pr. Kl.		9.	12.	10.	6.

The Kalendar.

July hath xxxi. days.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1 Leſſon.	2 Leſſon	1 Leſſon.	2 Leſſon.
19	1	g	Kalend.		Prov. 11.	Luke 13.	Prov. 12.	Phil. 1.
8	2	A	6 No.	Viſitat. V. M.	13.	14.	14.	2.
	3	b	5 No.		15.	15.	16.	3.
16	4	c	4 No.	Transl. S.M.B	17.	16.	18.	4.
5	5	d	3 No.		19.	17.	20.	Coloſſ. 1.
	6	e	Pr. No.		21.	18.	22.	2.
13	7	f	Nonæ		23.	19.	24.	3.
2	8	g	8 Id.		25.	20.	26.	4.
	9	A	7 Id.		27.	21.	28.	1 Theſſ. 1
10	10	b	6 Id.		29.	22.	31.	2.
	11	c	5 Id.		Eccleſ. 1.	23.	Eccleſ. 2.	3.
18	12	d	4 Id.		3.	24.	4	4.
7	13	e	3 Id.		5.	John 1.	6.	5.
	14	f	Pr. Id.		7.	2.	8.	2 Theſſ. 1.
15	15	g	Idus.	Swith. B. W.	9.	3.	10.	2.
4	16	A	17 Kl. Aug.		11.	4.	12.	3.
	17	b	16 Kl.		Jerem. 1.	5.	Jerem. 2.	1 Tim. 1.
12	18	c	15 Kl.		3.	6.	4.	2, 3.
1	19	d	14 Kl.		5.	7.	6.	4.
	20	e	13 Kl.	Margaret, V.	7.	8.	8.	5.
9	21	f	12 Kl.	S. Mary Mag.	9.	9.	10.	6.
	22	g	11 Kl.		11.	10.	12.	2 Tim. 1.
17	23	A	10 Kl.		13.	11.	14.	2.
6	24	b	9 Kl.	Faſt	15.	12.	16.	3.
	25	c	8 Kl.	S. James Ap.		13.		4.
13	26	d	7 Kl.	S. Ann, m.M.	17.	14.	18.	Titus 1.
3	27	e	6 Kl.		19.	15.	20.	2, 3.
	28	f	5 Kl.		21.	16.	22.	Philem.
11	29	g	4 Kl.		23.	17.	24.	Hebr. 1.
	30	A	3 Kl.		25.	18.	26.	2.
19	31	b	Pr. Kl.		27.	19.	28.	3

The Kalendar.

Auguſt hath xxxi. days.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
8	1	c	Kalend.	Lammas day.	Jer. 29	John 20.	Jer. 30.	Hebr. 4.
16	2	d	4 No.		31.	21.	32.	5.
5	3	e	3 No.		33.	Acts 1.	34.	6.
	4	f	Pr. No.		35.	2.	36.	7.
13	5	g	Nonæ		37.	3.	38.	8.
2	6	A	8 Id.	Transf. of L.	39.	4.	40.	9.
	7	b	7 Id.	Name of Jeſ.	41.	5.	42.	10.
10	8	c	6 Id.		43.	6.	44.	11.
	9	d	5 Id.		45,46.	7.	47.	12.
18	10	e	4 Id.	S. Laur. Mart.	48.	8.	49.	13.
7	11	f	3 Id.		50.	9	51.	Jam. 1.
	12	g	Pr. Id.		52.	10.	Lam. 1.	2.
15	13	A	Idus.		Lam. 2.	11.	3.	3.
4	14	b	19 Kl. Sept.		4.	12.	5.	4.
	15	c	18 Kl.		Ezek. 2.	13.	Ezek. 3.	5.
12	16	d	17 Kl.		6.	14.	7.	1 Pet. 1.
1	17	e	16 Kl.		13.	15.	14.	2.
	18	f	15 Kl.		18.	16.	33.	3.
9	19	g	14 Kl.		34.	17.	Dan. 1.	4.
	20	A	13 Kl.		Dan. 2.	18.	3.	5.
17	21	b	12 Kl.		4.	19.	5.	2 Pet. 1.
6	22	c	11 Kl.		6.	20.	7.	2.
	23	d	10 Kl.	Faſt	8.	21.	9.	3.
14	24	e	9 Kl.	S. Barthol. Ap.		22.		1 Joh. 1.
3	25	f	8 Kl.		10.	23.	11.	2.
	26	g	7 Kl.		12.	24.	Hoſea 1.	3.
11	27	A	6 Kl.		Hoſ. 2,3.	25.	4.	4.
	28	b	5 Kl.	S. Auguſt. B.	5,6.	26.	7.	5.
19	29	c	4 Kl.	S. Joh. B. beh.	8.	27.	9.	2,3 John
8	30	d	3 Kl.		10.	28.	11.	Jude.
	31	e	Pr. Kl.		12.	Matth. 1.	13.	Rom. 1.

The Kalendar.

September hath xxx. days.

The Moon hath xxix.

					Morning prayer.		Evening prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon
16	1	f	Kalend.	Giles, Abbot	Hoſ. 14.	Matth. 2.	Joel 1.	Rom. 2.
5	2	g	4 No.		Joel 2.	3.	3.	3.
	3	A	3 No.		Amos 1.	4.	Amos 2.	4.
13	4	b	Pr. No.		3.	5.	4.	5.
2	5	c	Nonæ.		5.	6.	6.	6.
	6	d	8 Id.		7.	7.	8.	7.
10	7	e	7 Id.	Enurch. Biſh.	9.	8.	Obadiah	8.
	8	f	6 Id.	Nat. Bl. V.M.	Jonah 1.	9.	Jon. 2, 3.	9.
18	9	g	5 Id.		4.	10.	Mich. 1.	10.
7	10	A	4 Id.		Mich. 2.	11.	3.	11.
	11	b	3 Id.		4.	12.	5.	12.
15	12	c	Pr. Id.		6.	13.	7.	13.
4	13	d	Idus		Nah. 1.	14.	Nah. 2.	14.
	14	e	18 Kl. Oct.	Holy-Croſs	3.	15.	Hab. 1.	15.
12	15	f	17 Kl.		Hab. 2	16.	3.	16.
1	16	g	16 Kl.		Zeph. 1.	17.	Zeph. 2.	1 Cor. 1.
	17	A	15 Kl.	Lamb. B. & M	3.	18.	Hag. 1.	2.
9	18	b	14 Kl.		Hagg. 2.	19.	Zech. 1.	3.
	19	c	13 Kl.		Zech. 2, 3	20.	4, 5.	4.
17	20	d	12 Kl.	Faſt	6.	21.	7.	5.
6	21	e	11 Kl.	S. Matth. Ap		22.		6.
	22	f	10 Kl.		8.	23.	9.	7.
14	23	g	9 Kl.		10.	24.	11.	8.
3	24	A	8 Kl.		12.	25.	13.	9.
	25	b	7 Kl.		14.	26.	Mal. 1.	10.
11	26	c	6 Kl.	S. Cyprian, M	Mal. 2.	27.	3.	11.
19	27	d	5 Kl.		4.	28.	Tob. 1.	12.
	28	e	4 Kl.		Tob. 2.	Mark 1.	3.	13.
8	29	f	3 Kl.	S. Michael.		2.		14.
	30	g	Pr. Kl.	S. Jerom, Pr.	4.	3.	6.	15.

The Kalendar.

October hath xxxi. days.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	1	A	Kalend.	Remigius, B.	Tobit 7.	Mark 4.	Tobit 8.	1 Cor. 16
5	2	b	6 No.		9.	5	10.	2 Cor. 1.
13	3	c	5 No.		11.	6.	12.	2.
2	4	d	4 No.		13.	7.	14.	3.
	5	e	3 No.		Judith 1.	8.	Judith 2.	4.
10	6	f	Pr. No.	Faith, V. & M	3.	9.	4.	5.
	7	g	Nonæ.		5.	10.	6.	6.
18	8	A	8 Id.		7.	11.	8.	7.
7	9	b	7 Id.	S. Denys B. fh	9.	12.	10.	8.
	10	c	6 Id.		11.	13.	12.	9.
15	11	d	5 Id.		13.	14.	14.	10.
4	12	e	4 Id.		15.	15.	16.	11.
	13	f	3 Id.	Transl. K. Ed.	Wisd. 1.	16.	Wisd. 2.	12.
12	14	g	Pr. Id.		3.	Lu. 1. to 39.	4.	13.
1	15	A	Idus.		5.	1. 39.	6.	Galac. 1.
	16	b	17 Kl. Nov.		7.	2.	8.	2.
9	17	c	16 Kl.	Ethelred V.	9.	3.	10.	3.
	18	d	15 Kl.	S. Luke Evan.		4.		4.
17	19	e	14 Kl.		11.	5.	12.	5.
6	20	f	13 Kl.		13.	6.	14.	6.
	21	g	12 Kl.		15.	7.	16.	Ephes. 1.
14	22	A	11 Kl.		17.	8.	18.	2.
3	23	b	10 Kl.		19.	9.	Ecclus 1.	3.
	24	c	9 Kl.		Ecclus 2.	10.	3.	4.
11	25	d	8 Kl.	Crispin Mart.	4.	11.	5.	5.
	26	e	7 Kl.		6.	12.	7.	6.
19	27	f	6 Kl.	Fast	8.	13.	9.	Phil. 1.
8	28	g	5 Kl.	S. Simon & J		14.		2.
	29	A	4 Kl.		10.	15.	11.	3.
16	30	b	3 Kl.		12.	16.	13.	4.
5	31	c	Pr. Kl.	Fast	14.	17.	15.	Col. 1.

The Kalendar.

November hath xxx. days.

The Moon hath xxix.

					Morning prayer.		Evening prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon
	1	d	Kalend.	All Saints day				
13	2	e	4 No.		Ecclus 16	Luke 18.	Ecclus 17	Coloſſ. 2.
2	3	f	3 No.		18.	19.	19.	3.
	4	g	Pr. No.		20.	20.	21.	4.
10	5	A	Nonæ.	Papiſts Conſ.	22.	21.	23.	1 Theſſ. 1
	6	b	8 Id.	Leonard Con	24.	22.	[a] 25.	2.
18	7	c	7 Id.		27.	23.	28.	3.
7	8	d	6 Id.		29.	24.	[b] 30.	4.
	9	e	5 Id.		31.	John 1.	32.	5.
15	10	f	4 Id.		33.	2.	34.	2 Theſſ. 1
4	11	g	3 Id.	S. Martin Biſh	35.	3.	36.	2.
	12	A	Pr. Id.		37.	4.	38.	3.
12	13	b	Idus	Britius Biſh.	39.	5.	40	1 Tim. 1.
1	14	c	18 Kl. Dec.		41.	6.	42.	2, 3.
	15	d	17 Kl.	Machut. Biſh.	43.	7.	44.	4.
9	16	e	16 Kl.		45.	8.	[c] 46.	5.
	17	f	15 Kl.	Hugh Biſh.	47.	9.	48.	6.
17	18	g	14 Kl.		49.	10.	50.	2 Tim. 1.
6	19	A	13 Kl.		51.	11.	Baruc. 1.	2.
	20	b	12 Kl.	Edmund K.	Baruc. 2.	12.	3.	3.
14	21	c	11 Kl.		4.	13.	5.	4.
3	22	d	10 Kl.	Cecilia Virg.	6.	14.	Hiſt. of Sus	Titus 1.
	23	e	9 Kl.	S. Clement M.	Bel & Dra	15.	Iſaiah 1.	2, 3.
11	24	f	8 Kl.		Iſaiah 2.	16.	3.	Philem.
19	25	g	7 Kl.	Catherine V.	4.	17.	5.	Heb. 1.
	26	A	6 Kl.		6.	18.	7.	2.
8	27	b	5 Kl.		8.	19.	9.	3.
	28	c	4 Kl.		10.	20	11.	4.
16	29	d	3 Kl.	Faſt	12.	21.	13.	5.
5	30	e	Pr. Kl.	S. Andrew.		Acts 1.		6.

Note, that (*a*) Ecclus 25 is to be read onely to verſ. 13. and (*b*) Ecclus 30. onely to verſ. 18. and (*c*) Ecclus 46. onely to verſ. 20.

The Kalendar.

December hath xxxi. days.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	f	Kalend.		Iſai. 14.	Acts 2.	Iſai. 15.	Hebr. 7.
13	2	g	4 No.		16.	3.	17.	8.
	2 3	A	3 No.		18.	4.	19.	9.
10	4	b	Pr. No.		20,21	5	22.	10.
	5	c	Nonæ.		23.	6.	24.	11.
18	6	d	8 Id.	Nicolas Biſh.	25.	7. to v. 30	26.	12.
7	7	e	7 Id.		27.	7.30	28.	13.
	8	f	6 Id.	Conc. B.V.M.	29.	8.	30.	James 1.
15	9	g	5 Id.		31.	9.	32.	2.
4	10	A	4 Id.		33.	10.	34.	3.
	11	b	3 Id.		35.	11.	36.	4.
12	12	c	Pr. Id.		37.	12.	38.	5.
1	13	d	Idus.	Lucy, Virg. M.	39.	13.	40.	1 Pet. 1.
	14	e	19 Kl. Jan.		41.	14.	42.	2.
9	15	f	18 Kl.		43.	15.	44.	3.
	16	g	17 Kl.	O Sapientia.	45.	16.	46.	4.
17	17	A	16 Kl.		47.	17.	48.	5.
6	18	b	15 Kl.		49.	18.	50.	2 Pet. 1.
	19	c	14 Kl.		51.	19.	52.	2.
14	20	d	13 Kl.	Faſt	53.	20.	54.	3.
3	21	e	12 Kl.	S. Thom. Ap.		21.		1 John 1
	22	f	11 Kl.		55.	22.	56.	2.
11	23	g	10 Kl.		57.	23.	58.	3.
	24	A	9 Kl.	Faſt	59.	24.	60.	4.
19	25	b	8 Kl.	Chriſtmas da.				
8	26	c	7 Kl.	S. Stephen M.				
	27	d	6 Kl.	S. John Ev.				
16	28	e	5 Kl.	Innocents da.		25.		5.
5	29	f	4 Kl.		61.	26.	62.	2 John.
	30	g	3 Kl.		63.	27.	64.	3 John.
13	31	A	Pr. Kl.	Silveſter Biſh	65	28.	66.	Jude.

TABLES and RULES FOR THE Moveable, and Immoveable Feasts;

Together with the days of Fasting and Abstinence, through the whole year.

Rules to know when the Moveable Feasts, and Holidays begin.

Easter-day (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima	Sunday is	Nine	weeks	*Rogation*-Sunday	is	5 weeks after *Easter*.
Sexagesima		Eight	before	*Ascension*-day		40 days
Quinquagesima		Seven	*Easter*.	*Whitsunday*		7 weeks
Quadragesima		Six		*Trinity*-Sunday		8 weeks

A Table of all the Feasts that are to be observed in the Church of *England* through the year.

ALL Sundays in the year.

The days of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphanie.
- The Conversion of S. *Paul*.
- The Purif. of the Blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- S. *Mark* the Evangelist.
- S. *Philip* and S. *Jacob* the Apost.
- The Ascension of our Lord JESUS CHRIST.
- S. *Barnabas*.
- The Nativitie of S. *John Baptist*.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangelist.
- S. *Simon* and S. *Jude* the Apost.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativitie of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

The days of the Feasts of

Monday & Tuesday in *Easter*-week. Monday and Tuesday in *Whitsun*-week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

The Evens or Vigils before

- The Nativitie of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter*-day.
- *Ascension*-day.
- *Pentecost*.
- S. *Matthias*.

The Evens or Vigils before

- S. *John Baptist*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. The fourty days of Lent.

II. The Ember-days at the four Seasons, being the Wednesday, Friday, and Saturday after
- the First Sunday in Lent.
- the Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The three Rogation-days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year, except *Christmas*-day.

Certain Solemn days, for which particular Services are appointed.

1. The Fifth day of *November*, being the day of the Papists Conspiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the First.
3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

A Table of the Moveable Feasts calculated for fourtie years.

The year of our LORD.	Golden Numb.	The Epact.	Dominical Let.	Sund. aft. Epiph.	Septuagesima Sunday.	The first day of Lent.	Easter-day.	Rogation-Sunday.	Ascension-day.	Whitsunday.	Sundays aft. Tr.	Advent-Sunday.
1661	9	9	F	4	Feb. 10.	Feb. 27.	Apr. 14.	May 19.	May 23.	June 2.	24	Dec. 1.
1662	10	20	E	2	Jan. 26.	12.	Mar. 30.	4.	8	May 18.	26	Nov. 30.
1663	11	1	D	5	Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23	29.
1664	12	12	CB	4	7.	Feb. 24.	10.	15.	19.	May 29.	24	27.
1665	13	23	A	2	Jan. 22.	8.	Mar. 26.	Apr. 30.	4.	14.	27	Dec. 3.
1666	14	4	G	5	Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24	2.
1667	15	15	FE	3	3.	20.	7.	12.	16.	May 26.	25	1.
1668	16	26	D	1	Jan. 19.	5.	Mar. 22.	Apr. 26.	Apr. 30.	10.	27	Nov. 29.
1669	17	7	C	4	Feb. 7.	24.	Apr. 11.	May 16.	May 20.	30.	24	28.
1670	18	18	B	3	Jan. 30.	16.	3.	8.	12.	22.	25	27.
1671	19	29	A	6	Feb. 19.	Mar. 8.	23.	28.	June 1.	June 11.	23	Dec. 3.
1672	1	11	GF	4	4.	Feb. 21.	7.	12.	May 16.	May 26.	25	1.
1673	2	22	E	2	Jan. 26.	12.	Mar. 30.	4.	8.	18.	26	Nov. 30.
1674	3	3	D	5	Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23	29.
1675	4	14	C	3	Jan. 31.	Feb. 17.	4.	9.	13.	May 23.	25	28.
1676	5	25	BA	2	23.	9.	Mar. 26.	Apr. 30.	4.	14.	27	Dec. 3.
1677	6	6	G	5	Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24	2.
1678	7	17	F	2	Jan. 27.	13.	Mar. 31.	5.	9	May 19.	26	1.
1679	8	28	E	5	Feb. 16.	Mar. 5.	Apr. 20.	25.	29.	June 8.	23	Nov. 30.
1680	9	9	DC	4	8.	Feb. 25.	11.	16.	20.	May 30.	24	28.
1681	10	20	B	3	Jan. 30.	16.	3.	8.	12.	22.	25	27.
1682	11	1	A	5	Feb. 12.	Mar. 1.	16.	21.	25.	June 4.	24	Dec. 3.
1683	12	12	G	4	4.	Feb. 21.	8.	13.	17.	May 27.	25	2.
1684	13	23	FE	2	Jan. 27.	13.	Mar. 30.	4.	8.	18.	26	Nov. 30.
1685	14	4	D	5	Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23	29.
1686	15	15	C	3	Jan. 31.	Feb. 17.	4.	9.	13.	May 23.	25	28.
1687	16	26	B	2	23.	9.	Mar. 27.	1.	5.	15.	26	27.
1688	17	7	AG	5	Feb. 12.	Mar. 1.	Apr. 15.	20.	24.	June 3.	24	Dec. 2.
1689	18	18	F	2	Jan. 27.	Feb. 13.	Mar. 31.	5.	9.	May 19.	26	1.
1690	19	29	E	5	Feb. 16.	Mar. 5.	Apr. 20.	25.	29.	June 8.	23	Nov. 30.
1691	1	11	D	4	8.	Feb. 25.	12.	17.	21.	May 31.	24	29.
1692	2	22	CB	2	Jan. 24.	10.	Mar. 27.	1.	5.	15.	26	27.
1693	3	3	A	5	Feb. 12.	Mar. 1.	Apr. 16.	21.	25.	June 4.	24	Dec. 3.
1694	4	14	G	4	4.	Feb. 21.	8.	13.	17.	May 27.	25	2.
1695	5	25	F	1	Jan. 20.	6.	Mar. 24.	Apr. 28.	2.	12.	27	1.
1696	6	6	ED	4	Feb. 9.	26.	Apr. 12.	May 17.	21.	31.	24	Nov. 29.
1697	7	17	C	3	Jan. 31.	17.	4.	9.	13.	23.	25	28.
1698	8	28	B	6	Feb. 20.	Mar. 9.	24.	29.	June 2.	June 12.	22	27.
1699	9	9	A	4	5.	Feb. 22.	9.	14.	May 18.	May 28.	25	Dec. 3.
1700	10	20	GF	3	Jan. 28.	14.	Mar. 31.	5.	9.	19.	26	1.

Note, that the Suppuration of the year of our Lord in the Church of *England* beginneth the 25 day of *March*.

¶ To

¶ To find *Easter* for ever.

Golden Number	A	B	C	D	E	F	G
I.	April 9.	10.	11.	12.	6.	7.	8.
II.	Mar. 26	27.	28.	29.	30.	31.	April 1.
III.	April 16.	17.	18.	19.	20.	14.	15.
IV.	April 9.	3.	4.	5.	6.	7.	8.
V.	Mar. 26.	27.	28.	29.	23.	24.	25.
VI.	April 16.	17.	11.	12.	13.	14.	15.
VII.	April 2.	3.	4.	5.	6.	Mar. 31.	April 1.
VIII.	April 23.	24.	25.	19.	20.	21.	22.
IX.	April 9.	10.	11.	12.	13.	14.	8.
X	April 2.	3.	Mar. 28.	29.	30.	31.	April 1.
XI.	April 16.	17.	18.	19.	20.	21.	22.
XII.	April 9.	10.	11.	5.	6.	7.	8.
XIII.	Mar. 26.	27.	28.	29.	30.	31.	25.
XIV.	April 16.	17.	13.	19.	13.	14.	15.
XV.	April 2.	3.	4.	5.	6.	7.	8.
XVI.	Mar. 26.	27.	28.	22.	23.	24.	25.
XVII.	April 16.	10.	11.	12.	13.	14.	15.
XVIII.	April 2.	3.	4.	5.	Mar. 30.	31.	April 1.
XIX.	April 23.	24.	18.	19.	20.	21.	22.

¶ WHen ye have found the Sunday Letter in the upper-most Line; guide your eye downward from the same, till you come right over against the Prime; and there is shewed both what Moneth, and what day of the Moneth *Easter* falleth that year. But note, that the name of the Moneth is set at the left hand, or else just with the Figure, and followeth not, as in other Tables by descent, but collateral.

The Order for Morning and Evening Prayer daily to be said and used throughout the year.

THe Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use as were in this Church of England *by the Authority of Parliament, in the second year of the Reign of King* Edward *the Sixth.*

THE

THE ORDER FOR MORNING PRAYER, Daily throughout the Year.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

WHen the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawful and right, he shall save his soul alive, *Ezek.* 18.27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51.3.

Hide thy face from my sins, and blot out all mine iniquities, *Psal.* 51.9.

The Sacrifices of God are a broken spirit: a broken, and a contrite heart, O God, thou wilt not despise, *Psal.* 51.17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil, *Joel* 2.13.

To the Lord our God belong mercies, & forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us, *Dan.* 9.7, 10.

O Lord correct me, but with judgement; not in thine anger, lest thou bring me to nothing, *Jer.* 10.24.

Repent ye; for the kingdom of Heaven is at hand, S. *Mat.* 3.2.

I will arise and go to my Father, and will say unto him; Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son, S. *Luke* 15.18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified, *Psal.* 143.2.

If we say, that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 S. *Joh.* 1.8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge, and confess our manifold sins and wickedness, and that we should

not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end, that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble, and meet together, to render thanks for the great benefits, that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things, which are requisite, and necessary, as well for the body as the soul. Wherefore I pray, and beseech you as many as are here present, to accompany me with a pure heart, and humble voice unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation after the Minister all kneeling.*

ALmighty, and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices, and desires of our own hearts. We have offended against thy holy laws. We have left undone those things, which we ought to have done; And we have done those things, which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them, that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins to be pronounced by the Priest alone, standing; the people still kneeling.*

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather, that he may turn from his wickedness, & live; and hath given power, and commandment to his ministers to declare, and pronounce to his people, being penitent, the absolution, and remission of their sins: He pardoneth and absolveth all them, that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers. Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As

we

we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: for thine is the kingdom, And the Power, And the Glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay.*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords Name be praiſed.

¶ *Then ſhall be ſaid, or ſung this Pſalm following: Except on Eaſter-day, upon which another Anthem is appointed: and on the Nineteenth day of every moneth it is not to be read here, but in the ordinary courſe if the Pſalms.*

Venite, exultemus domino. *Pſal.* 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with Pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the Wilderneſs;

When your Fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: it is a people that do erre in their hearts, for they have not known my waies.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glorie be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly with an audible voice the firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that day:) He that readeth*

readeth, ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid, or ſung in Engliſh the Hymn, called Te Deum Laudamus, *daily throughout the year.*

¶ Note that before every Leſſon the Miniſter ſhall ſay, *Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book:* And after every Leſſon, *Here endeth the Firſt, or the Second Leſſon.*

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do crie,

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven, and Earth are full of the Majeſtie: of thy Glorie.

The glorious companie of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble armie of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſtie;

Thine honourable, true: and onely Son;

Alſo the holy Ghoſt: the Comforter.

Thou art the king of Glorie: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the Glorie of the Father.

We believe that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious bloud.

Make them to be numbred with thy Saints: in glorie everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee;

And we worſhip thy Name: ever world without end.

Vouchſafe O Lord: to keep us this day without ſin.

O Lord, have mercie upon us: have mercie upon us.

O Lord, let thy mercie lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ Or this Canticle, *Benedicite, omnia opera Domini.*

O All ye Works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Angels of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Waters that be above the

the Firmament, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye Powers of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Sun, and Moon, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Stars of heaven, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Showrs and Dew, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Winds of God, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Fire and Heat, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Winter and Summer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Dews, and Froſts, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Froſts, and Cold, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Ice, and Snow, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Nights, and Days, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Light and Darkneſs, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Lightnings, and Clouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O Let the Earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye Mountains, and Hills, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O All ye Green things upon the earth, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Seas and Flouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye Fowls of the air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye Beaſts, and Cattel, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Children of men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Servants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Spirits, and Souls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye holy and humble Men of heart, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord; praiſe him, and magnifie him for ever.

Glorie be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end, Amen.

¶ *Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on S.* John Baptiſts *day.*

Benedictus. S. *Luke* 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited, and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy Covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou, Childe, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercie of our God: whereby the Dayſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glorie be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Or this Pſalm, *Jubilate Deo.*

OBe joyful in the Lord all ye lands; ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thanſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glorie be to the Father, and to Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſung, or ſaid the Apoſtles Creed by the Miniſter, and the people ſtanding. Except onely on ſuch days as the Creed of S.* Athanaſius *is appointed to be read.*

IBelieve in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt his onely

onely Son our Lord, who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell; The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body; and the life everlaſting. Amen.

¶ *And after that, theſe prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

¶ Let us pray.

Lord have mercy upon us,

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ *Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.*

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up ſhall ſay.*

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the day, which ſhall be the ſame that is appointed at the Communion; The ſecond for Peace; The third for grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The ſecond Collect for Peace.*

O God, who art the authour of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, & grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doest from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King *CHARLES*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, though Jesus Christ our Lord. *Amen.*

¶ *A prayer for the Royal Family.*

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *CATHERINE*, *Mary* the Queen Mother, *James* Duke of *York*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom through Jesus Christ our Lord. *Amen.*

¶ *A prayer for the Clergy and people.*

ALmighty & everlasting God who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A prayer of Saint* Chrysostome.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the year.

THE

THE ORDER FOR EVENING PRAYER, Daily throughout the Year.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

WHen the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawfull and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The Sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of th evil. *Joel* 2. 13.

To the Lord our God belong mercies & forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 9, 10.

O Lord correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the Kingdom of Heaven is at hand. S. *Mat.* 3. 2.

I will arise and go to my Father, and will say unto him; Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. S. *Luke* 15. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almightie God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercie. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly

chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompanie me with a pure heart and humble voice unto the throne of the heavenly grace, saying, after me.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALmightie and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glorie of thy holy Name. Amen.

¶ *The Absolution or Remission of sins to be pronounced by the Priest alone, standing; the people still kneeling.*

ALmightie God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that we may turn from his wickednes, and live, and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer; the people also kneeling, and repeating it with him.*

OUr Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glorie, For ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

¶ *Here*

¶ *Here all ſtanding up, the Prieſt ſhall ſay.*

Glory be to the Faher, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords Name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that* Magnificat *(or the Song of the bleſſed Virgin* Mary *) in Engliſh as followeth.*

Magnificat. S. Luke 1. 46.

MY ſoul doth magnifie the Lord: and my Spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mightie hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mightie from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent emptie away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now and ever ſhall be: world without end. *Amen.*

¶ *Or elſe this Pſalm; Except it be on the nineteenth day of the moneth, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. Pſal. 98.

OSing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world & they that dwell therein.

Let the ſtouds clap their hands, and let the hills be joyfull together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then*

¶ *Then a Leſſon of the New Teſtament, as it is appointed: And after that,* Nunc dimittis *(or the Song of* Simeon*) in Engliſh, as followeth.*

Nunc dimittis. St. *Luke* 2.29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glorie of thy people Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; Except it be on the Twelfth day of the moneth.*

Deus miſereatur. *Pſal.* 67.

GOd be mercifull unto us, and bleſs us: and ſhew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glorie be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the people ſtanding.*

I believe in God the Father Almightie, maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell; The third day he roſe again from the dead, He aſcended into Heaven, and ſitteth on the right hand of God the Father Almightie; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

¶ Let us pray.

Lord have mercie upon us.

Chriſt have mercy upon us.

Lord have mercie upon us.

¶ *Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.*

OUr Father which art in Heaven, Hallowed be thy Name.

Thy

Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy miniſters with righteouſneſs. *Anſwer.*

And make thy choſen people joyfull. *Prieſt.*

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God. *Prieſt.*

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the day; The ſecond for Peace; The third for aid againſt all perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for aid againſt all perils.*

LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercie defend us from all perils and dangers of this night, for the love of thy onely Son, our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mightie, King of kings, Lord of lords, the onely Ruler of princes, who doeſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lord King *CHARLES*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicitie, through Jeſus Chriſt our Lord. *Amen.*

¶ *A*

¶ *A Prayer for the Royal Family.*

ALmightie God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *CATHERINE*, *Mary* the Queen Mother, *James* Duke of *York*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmightie and everlaſting God, who alone worke ſt great marvels; ſend down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continuall dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. *Amen.*

¶ *A Prayer of Saint* Chryſoſtom.

ALmightie God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii. 14.

The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

¶ *Upon theſe Feaſts*; Chriſtmas-*day*, *the* Epiphany, *Saint* Matthias, Eaſter-*day*, Aſcenſion-*day*, Whitſun-*day*, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon and *Saint* Jude, *Saint* Andrew, *and upon* Trinity *Sunday ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called The Creed of Saint* Athanaſius, *by the Miniſter and People ſtanding.*

Quicunque vult.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: that we worſhip one God in Trinitie, and Trinitie in Unitie;

Neither confounding the perſons: nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one: the Glorie equal, the Majeſtie co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: & the Holy

Holy Ghost incomprehensible.

The Father eternal, the Son eternal; & the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almightie, the Son Almightie: and the Holy Ghost Almightie.

And yet they are not three Almighties: but one Almightie.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian veritie: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinitie none is afore, or after other: none is greater, or less than another;

But the whole three persons are co-eternal together: & co-equal.

So that in all things, as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

He therefore, that will be saved: must thus think of the Trinitie.

Furthermore, it is necessarie to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that We believe & confess: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the Substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unitie of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which, except a man believe faithfully, he cannot be saved.

Glorie be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Here followeth the Litany or General Supplication to be sung or said after Morning Prayer upon Sundays, Wednesdays and Fridays, and at other times, when it shall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercie upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father, and the Son: have mercie upon us miserable sinners.

O God the holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinitie, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisie; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning, and tempest; from plague, pestilence, and famine; from battel, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By

By the myſterie of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial, by thy glorious Reſurrection and Aſcenſion; and by the coming of the holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant CHARLES our moſt gracious King and Governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, Good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victorie over all his enemies;

We beſeech thee to hear us, Good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen CATHERINE, *Mary* the Queen-Mother, *James* Duke of *York*, and all the Royal Familie;

We beſeech thee to hear us, Good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, Good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, Good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, Good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, Good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, Good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it my pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort, and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of childe, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

Tha it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us good Lord.

That it may pleaſe thee to forgive our enemies, perſecutours, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

Son of God: We beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the World;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.*

OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that trepaſs againſt us. And lead us not into temptation; But deliver us from evil Amen. *Prieſt.*

O Lord, deal not with us after our ſins. *Anſwer.*

Neither reward us after our iniquities.

¶ *Let us pray.*

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtiltie of the devil or man worketh againſt us, be brought to nought

nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

¶ *Let us pray.*

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt & confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our onely Mediatour and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of Saint* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

¶ 2 *Corinthians*, 13, 14.

The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers and Thankſgivings upon ſeveral occaſions, to uſed before the two laſt Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that

seek thy Kingdom and the righteousnes thereof, all things necessarie to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showrs, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

O Almightie Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercie didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain & waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemencie to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of dearth and famine.*

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we do now most justly suffer for our iniquitie) may through thy goodnes be mercifully turned into cheapnes and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the holy Ghost, be all honour and glory, now and for ever, *Amen.*

¶ *Or this.*

O God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity & dearth into plenty and cheapnes; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberalitie, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of war and tumults.*

O Almightie God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the onely giver of all victory, through the merits of thy onely Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common plague or sickness.*

O Almightie God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, & also in the time of King David didst slay with the plague of pestilence

ſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortalitie, that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember weeks to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

ALmightie God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious blood of thy dear Son; mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred miniſterie of thy Church. And to thoſe, which ſhall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glorie, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe, who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and indue them with innocencie of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Soveraign, and his Kingdoms; that all things may be ſo ordered and ſetled by their endeavours upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and pietie may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church we humbly beg in the Name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

OGod the creatour and preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou

wouldeſt be pleaſed to make thy waies known unto them; thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick-Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs & call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unitie of ſpirit, in the bond of peace, & in righteouſneſs of life. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted, or diſtreſſed in mind, body, or eſtate, [† *eſpecially thoſe for whom our prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happie iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

† *This to be ſaid when any deſire the prayers of the congregation.*

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe nature and propertie is ever to have mercie and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercie looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. *Amen.*

Thankſgivings.

¶ *A General Thankſgiving.*

Almightie God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men [† *particularly to thoſe who deſire now to offer up their praiſes and thanksgivings for thy late mercies vouchſafed unto them*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glorie. And We beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not onely with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the holy Ghoſt be all honour and glorie, world without end. *Amen.*

† *This to be ſaid when any that have been prayed for, deſire to return praiſe.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the

the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; we give thee humbly thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, & to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glorie of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For fair weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercie haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorifie thy holy Name for this thy mercie, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For peace and deliverance from our enemies.*

O Almightie God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For reſtoring publick peace at home.*

O Eternal God our heavenly Father, who alone makeſt men to be of one mind in an houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common ſickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation, and now in the midſt of judgement remembring mercie, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly good-

nesse our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercie upon our weak and unworthie humiliation, to asswage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majestie the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord.

Collects, Epistles, and Gospels

to be used throughout the year.

¶ Note that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. *Amen.*

¶ This Collect is to be repeated every day with the other Collects in Advent until Christmas-Eve.

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not com-

commit adulterie, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Mat. 21. 1.

WHen they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Propher, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the sole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, & the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee, And Jesus went into the temple of God; and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may imbrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The

The third Sunday in Advent.

The Epistle. Rom. 15. 4.

WHatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus: That ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, That Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorifie God for his mercie, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospel. S. Luk. 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear and for looking after those things, which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.
The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisedom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The

The fourth Sunday in Advent.

The Epistle. 1 Cor. 4. 1.

LEt a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgement: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Mat. 11. 2.

NOw when John heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning *John*, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft rayment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we are sore let and hindred in running the race that is set before us, thy bountiful grace and mercie may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the holy Ghost be honour and glorie, world without end. *Amen.*

The Epistle. Phil. 4. 4.

REjoyce in the Lord alway, and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. Joh. 1. 19.

THis is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and

and denied not; but confessed, I am not the Christ. And they ask
ed him, what then? Art thou Elias? And he saith, I am not. A
thou that prophet? And he answered, No. Then said they unto him
Who art thou? that we may give an answer to them that sent u
What sayest thou of thy self? He said, I am the voice of one cryin
in the wilderness, Make straight the way of the Lord, as said th
prophet Esaias: And they which were sent, were of the Pharisee
And they asked him, and said unto him, Why baptizest thou ther
if thou be not that Christ, nor Elias, neither that prophet? Joh
answered them saying, I baptize with water: but there standet
one among you, whom ye know not. He it is who coming after me
is preferred before me, whose shoes latchet I am not worthy to un
loose. These things were done in Bethabara beyond Jordan, when
John was baptizing.

¶ *The Nativity of our Lord, or the Birth-day of Christ commonly called* Christmas-day.

The Collect.

ALmighty God, who hast given us thy onely begotten Son t
take our nature upon him, and as at this time to be born o
a pure Virgin; Grant that we being regenerate, and mad
thy children by adoption and grace, may daily be renew
ed by thy holy Spirit, through the same our Lord Jesus Christ, wh
liveth and reigneth with thee, and the same Spirit, ever one God
world without end. *Amen.*

The Epistle. Heb. 1. 1.

GOd, who at sundry times and in divers manners spake in time pa
unto the fathers by the prophets, hath in these last days spoke
unto us by his Son, whom he hath appointed heir of all things, by
whom also he made the worlds. Who being the brightness of his glo
ry, and the express image of his person, and upholding all things by
the word of his power, when he had by himself purged our sins, sa
down on the right hand of the Majestie on high: Being made so
much better than the angels, as he hath by inheritance obtained a
more excellent name than they. For unto which of the angels said
he at any time, Thou art my Son, this day have I begotten thee?
And again, I will be to him a Father, and he shall be to me a Son?
And again, when he bringeth in the first-begotten into the world, he
saith, And let all the angels of God worship him. And of the angels,
he saith, Who maketh his angels spirits, and his ministers a flame
of fire. But unto the Son he saith, Thy throne, O God, is for ever
and ever, a sceptre of righteousness is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated iniquity; therefore God,

even

even thy God hath anointed thee with the oyl of gladneſs above thy fellows. And, Thou Lord in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. S. Joh. 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was *John*. The ſame came for a witneſs to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name: Which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glorie as of the onely begotten of the Father) full of grace and truth.

S. *Stephens day.*

The Collect.

GRant, O Lord, that in all our ſufferings here upon earth, for the teſtimonie of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the holy Ghoſt, may learn to love and bleſs our perſecutours by the example of thy firſt Martyr Saint *Stephen*, who prayed for his murtherers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our onely Mediatour and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.*

For the Epiſtle. Act. 7. 55.

Stephen being full of the holy Ghoſt, looked up ſtedfaſtly into Heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the Heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, & ran upon him with one

one accord, and caſt him out of the city, and ſtoned him; and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul. And they ſtoned *Stephen* calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel. S. Mat. 23. 34.

BEhold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucifie; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your houſe is left unto you deſolate. For I ſay unto you, ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

S. John the Evangeliſts day.

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint *John*, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 1. 1.

THat which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs

nefs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his Word is not in us.

The Goſpel. S John 21. 19.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, if I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the world it ſelf could not contain the books that ſhould be written.

The Innocents day.

The Collect.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their death; mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. xiv. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred fourty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they ſung as as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and fourty and four thouſand, which were redeemed from the earth. Theſe are they

which

which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. S. Mat. 2. 13.

THe angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young childe, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young childe to destroy him. When he arose, he took the young childe, and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOw I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutours and governours, until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Where-

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. S. Mat. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with childe of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with childe, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born Son, and he called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sin. Cometh this Blessedness then upon the circumcision onely, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision, to them who are not of the circumcision onely, but also walk in the

steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this childe. And all they that heard it, wondred at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight daies were accomplished for the circumcising of the childe, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy onely begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less

leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. In whom we have boldneſs, and acceſs with confidence by the faith of him.

The Goſpel. S. Matth. 2. 1.

WHen Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe-men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together; he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: For out of thee ſhall come a Governour that ſhall rule my people Iſrael. Then Herod when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young childe, and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt went before them, till it came and ſtood over where the young childe was. When they ſaw the ſtar, they rejoyced with exceeding great joy. And when they were come into the houſe, they ſaw the young childe with Mary his mother, and fell down and worſhipped him: And when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and myrrh. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own countrey another way.

The firſt Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The second Sunday after the Epiphany.

The Epiſtle. Rom. 12. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another.

The Goſpel. S. Luke 2. 41.

NOw his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a days journey, and they ſought him among their kinſfolk and acquaintance. And when they found him not, they turned back to Jeruſalem, ſeeking him. And it came to paſs that after three days they found him in the temple, ſitting in the midſt of the doctours, both hearing them, and asking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it, that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The

The third Sunday after the Epiphany.

The Epiſtle. Rom. 12. 6.

HAving then gifts, differing according to the grace that is given to us, whether propheſie, let us propheſie according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoycing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. S. John. 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And their were ſet there ſix water-pots of ſtone, after the maner of the purifying of the Jews, containing two or three firkins a piece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governour of the feaſt called the Bride groom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The fourth Sunday after the Epiphany.

The Epiſtle. Rom. 12. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel. S. Matth. 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand and touched him, ſaying, I will be thou clean. And immediately his leproſie was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded for a teſtimony unto them. And when Jeſus was entred into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord my ſervant lieth at home ſick of the palſie, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word onely and my ſervant ſhall be healed. For I am a man under authority, having ſouldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For Rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo; for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Matth. 8. 23.

AND when he was entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide into the countrey of the Gergeſens, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept him fled, and went their ways into the city, and told every thing, and what was befaln to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him, that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. 3. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

The Goſpel. S. Mat. 13. 24.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and binde them in bundles to burn them: but gather the wheat into my barn.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we

we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

The Epistle. 1 S. John. 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousnes is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Mat. 24. 23.

THen if any man shall say unto you, Lo here is Christ or there: believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the Son of man be. For where soever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darknod, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the holy Ghoſt ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 9. 24.

KNow ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

The Goſpel. S. Matth. 20. 1.

THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them and ſaid. Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine

is,

s, and go thy way: I will give unto this laſt even as unto thee. Is it not awful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor. 11. 19.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I. are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I fourty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countreymen; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he ſpake by a parable. A ſower went out to ſow his ſeed: & as he ſowed, ſome fell by the way ſide, & it was troden down, & the fowls of the air devoured it. And ſome fell upon a rock, & as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, & choked it. And other fell on good ground

ground and sprang up, and bare fruit and hundred fold. And when he had said these things, he cried, He that hath ears to hear let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all vertues, without which whosoever liveth is counted dead before thee: Grant this for thine onely Son Jesus Christs sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinckling cymbal. And though I have the gift of prophesie, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth, but whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when

when that which is perfect is come, then that which is in part ſhall be done away. When I was a childe I ſpake as a childe, I underſtood as a childe, I thought as a childe; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel. S. Luk. 18. 31.

THen Jeſus took unto him the twelve and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: And hearing the multitude paſs by, he asked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus thou ſon of David, have mercie on me. And they which went before rebuked him that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he asked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it gave praiſe unto God.

The firſt day of Lent, commonly called Aſhwedneſday.

The Collect.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.* *For the Epiſtle.* Joel 2. 12.

TUrn ye even to me, ſaith the Lord, with all your hearts, and with faſting, and with weeping, and with mourning. And rent your heart,

heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behinde him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6.16.

WHen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast fourty days and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit; we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves

ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand, and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel. S. Matth. 4. 1.

THen was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted fourty days and fourty nights, he was afterward an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſ. 4. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk,

walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

The Goſpel. S. Mat. 15. 21.

JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy majeſty, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle, Epheſ. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or coveteouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean

clean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: For whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. Luke 11. 14.

JEſus was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondred. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And other tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe, whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. 4. 21.

TEll me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travaileſt not: for the deſolate hath many moe children than ſhe which hath an husband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the ſpirit; even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel. S. John 6. 1.

JEſus went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaid unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves

loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelves baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 9. 11.

CHrist being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

JEsus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, now we know that thou hast a devil. Abraham is dead, and the prophets

and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead: and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoyced to to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LEt this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Mat. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself,

ſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters field, as the Lord appointed me.) And Jeſus ſtood before the governour; and the governour asked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governour marvelled greatly. Now at that feaſt the governour was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas or Jeſus, which is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgement ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſwaded the multitude that they ſhould ask Barabbas, and deſtroy Jeſus. The governour anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified. And the governour ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the the blood of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. Then the ſouldiers of the governour took Jeſus into the common hall, and gathered unto him the whole band of ſouldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed

in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, *THIS IS ✠ESUS THE KING OF THE ✠EWS*. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self; if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cryed with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straight way one of them ran, and took a spunge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cryed again with a loud voice yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle. Isa. 63. 1.

WHo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction, he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy Zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord, art our Father, our redeemer, thy Name is from everlast-

ing, O Lord, Why hast thou made us erre from thy ways? and hardned our heart from thy fear? Return for thy servants sake the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never bearest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

AFter two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished, and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said,

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Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him; Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he turned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time; and saith unto them Sleep on now, and take your rest: it is enough, the hour is come; Behold the Son of man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords, and staves, from the chief priests, and the scribes, and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him.

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And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the elders, and the Scribes; and Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire; and the chief Priests, and all the counsel sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days, I will build another made without hands. But neither so did their witness agree together. And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high Priest; & when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the words that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isa. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lo d God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire; and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

AND straight way in the morning, the chief Priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief Priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murther in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that the chief Priests had delivered him for envy) But the chief Priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them. What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus,

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when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing the knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who passed by, coming out of the countrey, the father of Alexander, and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink, wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, *THE KING OF THE JEWS.* And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief Priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle Heb. 9 16.

WHere a testament is, there must also of necessity be the death of the testatour: for a testament is of force after men are dead; other-

otherwiſe it is of no ſtrength at all whilſt the teſtatour liveth. Whereupon, neither the firſt teſtament was dedicated without blood: For when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and ſcarlet wooll, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, which God hath enjoyned unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to appear in the preſence of God for us; nor yet that he ſhould offer himſelf often, as the high Prieſt entreth into the holy place every year with blood of others: for then muſt he often have ſuffered ſince the foundation of the world; but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgement: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

The Goſpel. S Luk. 22. 1.

NOw the feaſt of unleavened bread drew nigh, which is called the paſſover. And the chief prieſts, and ſcribes ſought how they might kill him; for they feared the people. Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief Prieſts, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them, in the abſence of the multitude. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water, follow him into the houſe where he entreth in. And ye ſhall ſay unto the good-man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhew you a large upper room furniſhed; there make ready. And they went, and found as he had ſaid unto them: and they made ready the paſſover. And when the hour was come, he ſat down and the twelve Apoſtles with him. And he ſaid unto them, with de-

desire I have desired to eat this pass-over with you before I suffer. For I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down,

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and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthning him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief Priests, and captains of the temple, and the elders who were come to him, Be ye come out against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high Priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief Priests, and the Scribes came together, and led him into their counsel, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said

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they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we our ſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle. 1 Cor. 11. 17.

IN this that I declare unto you, I praiſe you not; that you come together not for the better but for the worſe. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords ſupper: For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not: For I have received of the Lord that which alſo I de ivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye as oft as drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth, and drinketh unworthily, eateth and drinketh damnation to himſelf not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. S. Luke 23. 1.

THe whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fell w prverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king. And Pilate asked him, ſaying,

Art

Art thou the king of the Jews? And he anſwered him and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I finde no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts, and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at naught, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cryed out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder was caſt in priſon) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him and let him go. And they were inſtant with loud voices, requiring that he might be crucified: And the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenean, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they

begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactours led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the souldiers also mocked him, coming to him, and offering him vineger, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, *THIS IS THE KING OF THE JEWS.* And one of the malefactours, which were hanged, railed on him, saying, If thou be Christ, save thy self, and us. But the other answering, rebuked him, saying, Doest not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due rewards of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest to thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour. And there was a darkness over all the earth, until the ninth hour. And the sun was darkned, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications

tions and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

O Merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epiſtle. Heb. 10.1.

THe law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the bloud of bulls and of goats ſhould take away ſins: Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not but a body haſt thou prepared me: In burnt-offerings, and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: Whereof the holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the

bloud of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: And having an high Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) And let us consider one another to provoke unto love, and to good works: not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. S. John 19. 1.

PIlate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I finde no fault in him. The Jews answered him, We have a law, and by our law, he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend: Whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the pass-over, and about the sixth hour: and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a scull, which

is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, *JESUS OF NAZARETH THE KING OF THE JEWS.* This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then ſaid the chief prieſt of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. Then the ſouldiers, when they had crucified Jeſus, took his garments, (and made four parts, to every ſouldier a part) and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did. Now there ſtood by the croſs of Jeſus, his mother and his mothers ſiſter, Mary, the wife of Cleophas, and Mary Magdalen. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus knowing that all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vineger: and they filled a ſponge with vineger, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vineger, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſouldiers with a ſpear pierced his ſide, and forthwith came there out bloud and water. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken. And again, another Scripture ſaith, They ſhall look on him, whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. S. Matth. 27. 57.

WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalen, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter

Easter day.

¶ *At Morning Prayer, instead of the Psalm,* O come let us, *&c. these Anthems shall be sung or said.*

CHrist our pass-over is sacrificed for us: therefore let us keep the feast. Not with the old leaven neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* 5.7.

CHrist being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* 9.6.

CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death; by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* 15.20.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now and ever shall be: world without end. Amen.

The Collect.

ALmighty God, who through thine onely begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3.1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

Munday in Easter week.

The Gospel. S. John 20. 1.

THe first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Munday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

PEter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew

slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testifie that it is he who was ordained of God, to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded to them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat at meat with them he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us,

us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEn, and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day I have begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men, and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you

which

which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine onely Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and bloud, even Jesus Christ; not by water onely, but by water and bloud: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and

and the bloud: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

The Gospel. S. John 20. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine onely Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Peter 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree,

tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd, and Bishop of your souls.

The Gospel. S. John 10. 11.

JEsus said I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

ALmighty God, who sheweſt to them that be in errour the light of thy truth, to the intent that they may return into the way of righteousneſs; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. 1 S. Peter 2. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King, as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs; but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The fourth Sunday after Easter.

The Gospel. S. John 16. 16.

JEsus said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves, of that I said, A little while, and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but assoon as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that so among the sundry, and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kinde of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engraffed word, which is able to save our souls.

The Gospel. S. John 16. 5.

JEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgement; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers onely, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Goſpel. S. John 16. 23.

VErily, verily I ſay unto you, Whatſoever ye ſhall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall ask in my Name: and I ſay not unto you, that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him; Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy onely begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and minde thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts 1. 1.

THe former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which ſaith he, ye have heard of me. For John truly baptized

baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times, or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up; and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel. S. Mark 16. 14.

JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the World, and preach the goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion day.

The Collect.

O God the King of glory, who haſt exalted thine onely Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 S[t] Pet. 4. 7.

THe end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent charitie among your ſelves; for charitie ſhall cover the multitude of ſins. Uſe hoſpitalitie one

to another without grudging. As every man hath received the gift, ev
ſo miniſter the ſame one to another, as good ſtewards of the manifol
grace of God. If any man ſpeak, let him ſpeak as the oracles of God: I
any man miniſter, let him do it, as of the ability which God giveth, th
God in all things may be glorified through Jeſus Chriſt, to whom b
praiſe and dominion for ever and ever. Amen.

The Goſpel. S. John 15. 26. *and part of the* 16. *Chapter.*

WHen the Comforter is come, whom I will ſend unto you from th
Father, even the Spirit of truth, which proceedeth from the Fa
ther; he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe y
have been with me from the beginning. Theſe things have I ſpoken u
to you, that ye ſhould not be offended. They ſhall put you out of the ſyn
agogues: yea the time cometh, that whoſoever killeth you will thi
that he doth God ſervice. And theſe things will they do unto you, be
cauſe they have not known the Father, nor me; but theſe things have
told you, that when the time ſhall come, ye may remember that I to
you of them.

Whitſunday.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people b
the ſending to them the light of thy holy Spirit; Grant us by th
ſame Spirit to have a right judgement in all things, and evermore to r
joyce in his holy comfort, through the merits of Chriſt Jeſus our Savio
who liveth and reigneth with thee, in the unitie of the ſame Spirit, o
God world without end. *Amen.*

For the Epiſtle. Acts 2. 1.

WHen the day of Pentecoſt was fully come, they were all with o
accord in one place. And ſuddenly there came a ſound fro
heaven, as of a ruſhing mightie wind, and it filled all the houſe whe
they were ſitting. And there appeared unto them cloven tongues, like
of fire, and it ſat upon each of them: And they were all filled with th
holy Ghoſt, and began to ſpeak with other tongues, as the Spirit ga
them utterance. And there were dwelling at Jeruſalem Jews, devo
men, out of every nation under heaven. Now when this was noiſed a
broad, the multitude came together, and were confounded, becauſe th
every man heard them ſpeak in his own language. And they were all a
mazed, and marvelled, ſaying one to another, Behold, are not all the
which ſpeak, Galileans? And how hear we every man in our own tong
wherein we were born? Parthians, and Medes, and Elamites, and th
dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus a
A

Aſia, Phrygia, and Pamphilia in Egypt, and in the parts of Libya, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. S. John 14. 15.

JEſus ſaid unto his diſciples, If ye love me keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world? Jeſus anſwered, and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine; but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Munday in Whitſun week.

The Collect.

GOd, who at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour,

who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he aroſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. S. John 3. 16.

GOd ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the Name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tuesday in Whitsun Week.

The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people by sending to them the light of thy holie Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holie comfort, through the merits of Christ Jesu our Saviour, who liveth, and reigneth with thee in the unitie of the same Spirit, one God world without end. *Amen.*

For the Epistle. Acts 8.14.

WHen the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghost. (For as yet he was fallen upon none of them: onely they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the holy Ghost.

The Gospel. S. John 10. 1.

VErily, verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

ALmighty, and everlaſting God, who haſt given unto us thy ſervants grace by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt, and reigneſt one God world without end. *Amen.*

For the Epiſtle. Rev 4. 1.

AFter this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne, and he that ſat, was, to look upon, like a jaſper, and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emrald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne were four beaſts full of eyes before and behinde. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel. S. John 3. 1.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: For no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and

and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him; How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 4. 7.

Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testifie, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the

love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgement, becauſe as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear, becauſe fear hath torment: He that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

The Goſpel. S. Luke 16.19.

THere was a certain rich man, who was clothed in purple, and fine linen, and fared ſumptuouſly every day. And there was a certain beggar named Lazarus, who was laid at his gate full of ſores; and deſiring to be fed with the crumbs, which fell from the rich mans table: moreover the dogs came and licked his ſores. And it came to paſs that the begger died, and was carried by the angels into Abrahams boſom: the rich man alſo died and was buried. And in hell he lift up his eyes being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercie on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember, that thou in thy life time receiveſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe: For I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

The ſecond Sunday after Trinity.

The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The second Sunday after Trinitie.

The Epistle. 1 S. John 3.13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14.16.

A Certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angrie said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my Supper.

The

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us, and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 5. 5.

ALl of you be ſubject one to another, and be clothed with humilitie: for God reſiſteth the proud, and giveth grace to the humble. Humble your ſelves therefore under the mightie hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant, becauſe your adverſarie the devil, as a roaring lion, walketh about, ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glorie by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glorie and dominion for ever and ever. Amen.

The Goſpel. S. Luke 15. 1.

THen drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninetie and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he layeth it on his ſhoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninetie and nine juſt perſons, which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Encreaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſts ſake our Lord. *Amen.*

The Epiſtle. Rom. 8. 18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together untill now. And not onely they, but our ſelves alſo, which have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel. S. Luke 6. 36.

BE ye therefore merciful, as your Father is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blinde lead the blinde? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 3.8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrariwiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good daies, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terrour, neither be troubled; but ſanctifie the Lord God in your hearts.

The Goſpel. S. Luke 5. 1.

IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſher-men were gone out of them, and were waſhing their nets. And he entred into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word, I will let down the net. And when they had thus done, they incloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him at the draught of the fiſhes which they had taken: And ſo was alſo James, and John, the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 6.3.

KNow ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father; even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing, that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. S. Mat. 5.20.

JEſus ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement. But I ſay unto you, that whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgement: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the authour and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 6. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. S. Mark 8. 1.

IN thoſe daies the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three daies, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint by the way; for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs? And he asked them, How many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground. And he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them, and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed and commanded to ſet them alſo before them. So they did eat and were filled: And they took up of the broken meat that was left, ſeven baskets. And they that had eaten were about four thouſand. And he ſent them away.

The eighth Sunday after Trinity.

The Collect.

OGod, whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The

The eighth Sunday after Trinity.

The Epiſtle, Rom. 8.12.

BRethren, we are debtors, not to the fleſh, to live after the fleſh: For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the bodie, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The Goſpel. S. Mat. 7.15.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightfull; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 10.1.

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that followed them; and that rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

Nei-

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16.1.

JEsus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtours unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12.1.

COncerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of

of administrations, but the same Lord, and there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power, most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BRethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures;

and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are faln asleep. After that he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

JEsus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be mercifull to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercie, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUch trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious; so that the chil-

children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; How ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. Mark 7. 31.

JEſus departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man; but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak.

The thirtieth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe onely giſt it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 3. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſanul; that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. Is the law then

againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. S. Luke 10. 23.

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The

The Epiſtle. Gal. 5. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt, have crucified the fleſh with the affections and luſts.

The Goſpel. S. Luke 17. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria, and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew your ſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not foune that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 6. 2.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they

conſtrain you to be circumciſed; onely leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercie, and upon the Iſrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. *Amen.*

The Goſpel. S. Mat. 6. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your bodie, what ye ſhall put on: Is not the life more than meat, and the bodie than raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: And yet I ſay unto you, that even Solomon in all his glorie was not araied like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pitie cleanſe and defend thy church; and becauſe it cannot continue in ſafetie with-

our thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glorie. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glorie, to be strengthened with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glorie in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a citie called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the citie, behold, there was a dead man carried out, the onely son of his mother, and she was a widow; and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the biere, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 1.

I Therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness,

and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel. S. Luke 14. 1.

IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him who had the dropſie. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee, cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the onely God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Gospel. S. Mat. 22. 34.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any moe questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 17.

THis I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkned, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have

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to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you.

The Goſpel. S. Mat. 9. 1.

JEſus entred into a ſhip, and paſſed over, and came into his own citie. And behold, they brought to him a man ſick of the palſie, lying on a bed. And Jeſus ſeeing their faith, ſaid unto the ſick of the palſie, Son, be of good cheer, thy ſins be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almightie and moſt mercifull God, of thy bountifull goodneſs keep us we beſeech thee, from all things that may hurt us; that we being ready both in bodie and ſoul, may chearfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Eph. 5. 15.

SEe then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and making of melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God.

The

The Goſpel. S. Mat. 22. 1.

IEſus ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are readie, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their citie. Then ſaith he to his ſervants, The wedding is readie, but they who were bidden were not worthy. Go ye therefore into the high waies, And as many as ye ſhall find bid to the marriage. So thoſe ſervants went out into the high-waies, and gathered together as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came to ſee the gueſts, he ſaw there a man who had not on a wedding garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Eph. 6. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wraſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armor of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet

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ſhod with the preparation of the goſpel of peace: Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſadour in bonds, that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel. S John 4. 46.

THere was a certain noble man, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him, that he would come down, and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The noble man ſaith unto him, Sir, come down ere my childe die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 1. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch

much as both in my bonds, and in the defence and confirmation of the gospel ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: Being filled with the fruits of righteousnes, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Mat. 18. 21.

PEter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentours, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness, be ready we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The

The four and twentieth Sunday after Trinity.

The Epiſtle. Phil. 3. 17.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things) For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. S. Mat. 22. 15.

THen went the Phariſees and took counſel how they might intangle him in his talk. And they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawfull to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

OLord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed: Grant this, O heavenly Father, for Jeſus Chriſts ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word

word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthned with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHile Jesus spake these things unto Johns disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. (And Jesus arose, and followed him, and so did his disciples. And behold, a woman who was diseased with an issue of bloud twelve years, came behinde him, and touched the hem of his garment: For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruits of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah

shall

shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, *THE LORD OUR RIGHTEOUSNESS.* Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any moe Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that the last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

Saint Andrews day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that

that we being called by thy holy word, may forthwith give up our ſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 10. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that asked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.

The Goſpel. S. Matth. 4. 18.

JEſus walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers) And he ſaith unto them, Follow me; and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

Saint Thomas the Apoſtle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith didſt ſuffer thy holy Apoſtle Thomas to be doubtfull in thy Sons reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt be all honour and glory now and for evermore. *Amen.*

The Epiſtle. Eph. 2. 19.

NOw therefore ye are no more ſtrangers and foreiners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel. S. John 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again his diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

The

The Converſion of Saint Paul.

The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 9. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth, and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Names ſake. And Ananias went his way,

and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthned. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

PEter answered and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man sh ll sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he

he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel. S. Luke 2. 22.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young Pigeons. And behold, there was a man in Jeruſalem, whoſe name was Symeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple, and when the parents brought in the childe Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Symeon bleſſed them, and ſaid unto Mary his mother, Behold, this childe is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (Yea a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven years from her virginity. And ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And

the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitour Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true paſtours, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 1. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbred with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity, and falling head-long he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of bloud. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and his biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us; beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſirnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.

The Goſpel. S. Mat. 11. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered

delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, and he to whomſoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. For my yoke is eaſie, and my burden is light.

The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſa. 7. 10.

MOreover the Lord ſpake again unto Ahaz, ſaying, Ask thee a ſign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz ſaid, I will not ask, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel. S. Luke 1. 26.

AND in the ſixth moneth the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And

the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cosin Elizabeth, she hath also conceived a son in her old age; and this is the sixth moneth with her who was called barren. For with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 7.

UNto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastours and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The

The Goſpel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you. Herein is my Father glorified that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

S. Philip and S. James day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, that following the ſteps of thy holy Apoſtles, ſaint Philip and ſaint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. James 1. 1.

JAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low;

low; becauſe as the flower of the graſs he ſhall paſs away. For th
ſun is no ſooner riſen with a burning heat, but it withereth th
graſs, and the flower thereof falleth, and the grace of the faſhion
it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bl
ſed is the man that endureth temptation; for when he is tryed, h
ſhall receive the crown of life, which the Lord hath promiſed
them that love him.

The Goſpel. S. Joh. 14. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be trouble
ye believe in God, believe alſo in me. In my Fathers houſe a
many manſions; if it were not ſo, I would have told you. I go
prepare a place for you: And if I go and prepare a place for you,
will come again, and receive you unto my ſelf, that where I a
there ye may be alſo. And whither I go, ye know, and the way
know. Thomas ſaith unto him, Lord, we know not whither th
goeſt, and how can we know the way? Jeſus ſaith unto him, I am th
way, the truth, and the life; no man cometh unto the Father but b
me. If ye had known me, ye ſhould have known my Father alſo
and from henceforth ye know him, and have ſeen him. Philip ſa
unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſu
ſaith unto him, have I been ſo long time with you, and yet haſt tho
not known me, Philip? He that hath ſeen me, hath ſeen the Father
and how ſayeſt thou then, Shew us the Father? Believeſt thou no
that I am in the Father, and the Father in me? the words that
ſpeak unto you, I ſpeak not of my ſelf; but the Father that dwe
leth in me, he doth the works. Believe me, that I am in the Father
and the Father in me; or elſe believe me for the verie works ſak
Verily, verily I ſay unto you, He that believeth on me, the wor
that I do, ſhall he do alſo, and greater works than theſe ſhall he do
becauſe I go unto my Father. And whatſoever ye ſhall ask in my
Name, that will I do, that the Father may be glorified in the Son.
If ye ſhall ask any thing in my Name, I will do it.

Saint Barnabas the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barna-
bas with ſingular gifts of the holy Ghoſt; Leave us not, we
beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe
them alway to thy honour and glory, through Jeſus Chriſt our
Lord. *Amen.*

In

For the Epiſtle. Acts 11. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel. S. John 15. 12.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall ask of the Father in my Name, he may give it you.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. *Amen.*

For

S. John Baptiſt.

For the Epiſtle. Iſaiah 40. 1.

COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lord's hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtrait in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtrait, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain; O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel. S. Luke 1. 57.

ELizabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her coſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the childe, and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he asked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-countrey of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of childe ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſi-

ted

ed and redeemed his people, and hath raiſed up a horn of ſalvation for
s in the houſe of his ſervant David; as he ſpake by the mouth of his holy
rophets, which had been ſince the world began; that we ſhould be
ved from our enemies, and from the hand of all that hate us; to perform
e mercy promiſed to our fathers, and to remember his holy covenant;
e oath which he ſware to our father Abraham, that he would grant un-
us, that we, being delivered out of the hands of our enemies, might
ve him without fear, in holineſs and righteouſneſs before him all the
ys of our life. And thou, childe, ſhalt be called the prophet of the
ighteſt; for thou ſhalt go before the face of the Lord to prepare his
ys; to give knowledge of ſalvation unto his people by the remiſſion
their ſins, through the tender mercy of our God, whereby the Day-
ring from on high hath viſited us; to give light to them that ſit in dark-
eſs, and in the ſhadow of death, to guide our feet into the way of
eace. And the childe grew, and waxed ſtrong in ſpirit; and was in the
eſerts till the day of his ſhewing unto Iſrael.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy A-
poſtle ſaint Peter many excellent gifts, and commandedſt him earn-
ſtly to feed thy flock; Make, we beſeech thee, all biſhops and paſtours,
iligently to preach thy holy word, and the people obediently to follow
he ſame, that they may receive the crown of everlaſting glory, through
Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 12. 1.

ABout that time Herod the king ſtretched forth his hands to vex cer-
tain of the Church. And he killed James the brother of John with
he ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded fur-
ther to take Peter alſo. (Then were the days of unleavened bread.)
And when he had apprehended him, he put him in priſon, and deliver-
ed him to four quaternions of ſouldiers to keep him, intending after Ea-
ſter to bring him forth to the people. Peter therefore was kept in priſon;
but prayer was made without ceaſing of the Church unto God for him.
And when Herod would have brought him forth, the ſame night Peter
was ſleeping between two ſouldiers, bound with two chains; and the
keepers before the door kept the priſon. And behold, the angel of the
Lord came upon him, and a light ſhined in the priſon; and he ſmote Pe-

ter

ter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. S. Mat. 16. 13.

WHen Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and bloud hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 27. and part of Chap. 12.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which

which came to pass in the days of Claudius Cesar. Then the disci-
les, every man according to his ability, determined to send relief
nto the brethren which dwelt in Judea. Which also they did, and
ent it to the elders by the hands of Barnabas and Saul. Now about
hat time, Herod the king stretched forth his hands to vex certain
f the Church. And he killed James the brother of John with the
word. And because he saw it pleased the Jews, he proceeded fur-
her to take Peter also.

The Gospel. S. Mat. 20. 10.

THen came to him the mother of Zebedees children, with her
sons worshipping him, and desiring a certain thing of him. And
e said unto her, What wilt thou? She saith unto him, Grant that
hese my two sons may sit, the one on thy right hand, and the other
n the left, in thy kingdom. But Jesus answered and said, Ye know not
hat ye ask. Are ye able to drink of the cup that I shall drink of,
nd to be baptized with the baptism that I am baptized with? They
y unto him, We are able. And he saith unto them, Ye shall drink
deed of my cup, and be baptized with the baptism that I am ba-
ized with: but to sit on my right hand, and on my left is not
ine to give, but it shall be given to them for whom it is prepared
f my Father. And when the ten heard it, they were moved with
dignation against the two brethren. But Jesus called them unto
im, and said, Ye know that the princes of the Gentiles exercise
ominion over them, and they that are great, exercise authority
pon them. But it shall not be so among you: but whosoever will
e great among you, let him be your minister; and whosoever will
e chief among you, let him be your servant: Even as the Son of
an came not to be ministred unto, but to minister, and to give his
fe a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle
Bartholomew grace truly to believe and to preach thy word;
rant, we beseech thee, unto thy Church to love that word which
e believed, and both to preach and receive the same, through Jesus
hrist our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders
wrought among the people, (and they were all with one accord
Solomons porch. And of the rest durst no man joyn himself to
em: but the people magnified them. And believers were the
more

more added to the Lord, multitudes both of men and women) Insomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

The Goſpel. S. Luke 22. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactours. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. 4. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The

The Gospel. S. Mat. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THere was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the bloud of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, & ye that dwell in them. Wo to the inhabiters of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Mat. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said,

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mil-stone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

WAtch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the Ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according

to his works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel. S. Luke 10. 1.

THe Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt that he would ſend forth labourers into his harveſt. Go your ways, behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apoſtles.

The Collect.

OAlmighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joyned together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. Jude 1.

JUde the ſervant of Jeſus Chriſt, & brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, & love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, & denying the only Lord God, & our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh,

are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. S. Joh. 15. 17.

THeſe things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the Lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Names ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloak for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs that the word might be fulfilled that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All Saints day.

The Collect.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 7. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed; and there were ſealed an hundred and fourty and four thouſand, of all the tribes of the children of Iſrael.

Of

Of the tribe of Juda were ſealed twelve thouſand.
Of the tribe of Reuben were ſealed twelve thouſand.
Of the tribe of Gad were ſealed twelve thouſand.
Of the tribe of Aſer were ſealed twelve thouſand.
Of the tribe of Nepthalim were ſealed twelve thouſand.
Of the tribe of Manaſſes were ſealed twelve thouſand.
Of the tribe of Simeon were ſealed twelve thouſand.
Of the tribe of Levi were ſealed twelve thouſand.
Of the tribe of Iſſachar were ſealed twelve thouſand.
Of the tribe of Zabulon were ſealed twelve thouſand.
Of the tribe of Joſeph were ſealed twelve thouſand.
Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing, and glorie, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel. S. Mat. 5. 1.

JEſus ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercie. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoyce and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The Order for the Administration of the Lords Supper, or Holy Communion.

¶ *So many as intend to be partakers of the holy Communion shall signifie their names to the Curate at least sometime the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lords Prayer, with the Collect following, the people kneeling.*

OUr Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the* TEN COMMANDMENTS; *and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People.

Lord, have mercie upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self

ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the Water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People.

Lord, have mercie upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and the maid-ſervant, thy cattel, and thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt do no murther.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People.

Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ *Then shall follow one of the first two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *Charles*, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or,*

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *Charles* thy servant, our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness. Grant this, O merciful Father, for thy dear Sons sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle (*or,* The portion of Scripture appointed for the Epistle) is written in the--Chapter of--beginning at the--verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall be read the Gospel (the people all standing up) saying,* The holy Gospel is written in the--Chapter of--beginning at the--verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the onely begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate, He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And

And I believe in the holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one baptiſm for the remiſſion of ſins, And I look for the reſurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the people what holy-days, or faſting days are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by authority.*

¶ *Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.*

LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven. S. *Mat.* 5. 16.

Lay not up for your ſelves treaſure upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal. S. *Mat.* 6. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Mat.* 7. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. S. *Mat.* 7. 21.

Zacheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore four fold. S. *Luk.* 19. 8.

Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel ſhould live of the Goſpel. 1 *Cor.* 9. 13, 14.

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſitie; for God loveth a chearful giver. 2 *Cor.* 9. 6, 7.

Let

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* 6. 6, 7.

While we have time let us do good unto all men, and specially unto them that are of the household of faith. *Gal.* 6. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carrie any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be readie to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministred unto the saints, and yet do minister. *Heb.* 6. 10.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Heb.* 13. 16.

Who so hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. *Joh.* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gathereſt thou thy self a good reward in the day of necessitie. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he laieth out, it shall be paid him again. *Prov.* 19. 17.

Blessed be the man that provideth for the sick and needie: the Lord shall deliver him in the time of trouble. *Psal.* 41. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,*

Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majestie, beseeching thee to inspire continually the universal Church with the spirit of truth, unitie, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word,

If there be no alms or oblations, then shall the word (of accepting our alms and oblations) be left out unsaid.

word, and live in unitie and godly love. We beſeech thee alſo to ſave & defend all Chriſtian kings, princes and governours; and ſpecially thy ſervant CHARLES our King, that under him we may be godly and quietly governed: and grant unto his whole Counſil, and to all that are put in authoritie under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Biſhops, and Curates, that they may both by their life & doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people give thy heavenly grace; and eſpecially to this congregation here preſent, that with meek heart and due reverence they may hear and receive thy holy word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitorie life are in trouble, ſorrow, need, ſickneſs, or any other adverſitie. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſts ſake our onely Mediatour and Advocate. *Amen.*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall always do upon the Sunday or ſome holy-day immediately preceding) After the Sermon, or Homily ended, he ſhall read this exhortation following.*

DEarly beloved, on — day next I purpoſe, through Gods aſſiſtance to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the body and bloud of Chriſt, to be by them received in the remembrance of his meritorious croſs & paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and heartie thanks to Almightie God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not onely to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignitie of that holy myſterie, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthie partakers of that holy Table.

The

The way and means thereto is: Firſt, to examine your lives and converſations by the rule of Gods commandments; and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almightie God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not onely againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelves unto them, being readie to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe readie to forgive others that have offended you, as ye would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime; Repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of bodie and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in Gods mercie, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that by the miniſtrie of Gods holy word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the people negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this exhortation.*

DEarly beloved brethren, on---- I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing your ſelves from this holy Supper,

ber, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? When ye ſhould return to God, will ye excuſe your ſelves, and ſay ye are not readie? Conſider earneſtly with your ſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be readie, and according to mine office, I bid you in the name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your ſalvation: ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with your ſelves how great injurie ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye willfully abſtain from the Lords Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by Gods grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almightie God our heavenly Father.

¶ *At the time of the Celebration of the Communion the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and bloud of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his bloud; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) So is the danger great, if we receive the ſame unworthily. For then we are guilty of the body and bloud of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lords body; we kindle Gods wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore your ſelves brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively

lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and onely Saviour, Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious bloud-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almightie God meekly kneeling upon your knees.

¶ *Then ſhall this general confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the people kneeling humbly upon their knees, and ſaying,*

ALmightie God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy divine Majeſtie, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorrie for theſe our miſdoings, The remembrance of them is grievous unto us; The burthen of them is intolerable. Have mercy upon us, Have mercie upon us, moſt mercifull Father; For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant that we may ever hereafter Serve and pleaſe thee in newneſs of life, To the honour and glorie of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the people, pronounce this abſolution.*

ALmightie God our heavenly Father, who of his great mercie hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto

nto him; Have mercie upon you, ardon and deliver you from all our ſins, confirm and ſtrengthen ou in all goodneſs, and bring ou to everlaſting life, through eſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me all that travel and are heavie laden, and I will refreſh you. S. *Mat.* 11. 28.

So God loved the world, that he gave his onely begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. S. *Joh.* 3. 16.

Hear alſo what S. *Paul* ſaith.

This is a true ſaying, and worthie of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners. 1 *Tim.* 1. 15.

Hear alſo what S. *John* ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 S. *Jo.* 2. 1.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lords Table, and ſay,*

IT is very meet, right, and our bounden dutie, that we ſhould at all times, and in all places give thanks unto thee, O Lord, † holy Father, Almighty everlaſting God.

† *Theſe words* (Holy Father) *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the companie of heaven we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, Heaven and earth are full of thy glorie. Glorie be to thee, O Lord moſt High. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine onely Son to be born as at this time for us, who by the operation of the holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

¶ *Upon Eaſter day, and ſeven days after.*

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore, &c.

¶ *Upon Aſcenſion day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to

prepare

prepare a place for us; that where he is, thither we might also ascend, and reign with him in glorie. Therefore, &c.

¶ *Upon Whitsunday, and six days after.*

THrough Jesus Christ our Lord; according to whose most true promise the holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mightie wind, in the likeness of fierie tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and errour into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

¶ *Upon the feast of Trinity onely.*

WHo art one God, one Lord; not one onely person, but three persons in one substance. For that which we believe of the glorie of the Father, that same we believe of the Son, and of the holy Ghost, without any difference or inequalitie. Therefore, &c.

¶ *After each of which Prefaces, shall immediately be sung or said,*

THerefore with Angels and Archangels, and with all the companie of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glorie. Glorie be to thee, O Lord, most High. *Amen.*

¶ *Then shall the Priest kneeling down at the Lords Table say in the name of all them that shall receive the Communion, this prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousnes, but in thy manifold and great mercies. We are not worthy so much as to gather up the crums under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his bloud, that our sinful bodies may be made clean by his body, and our souls washed through his most precious bloud, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table hath so ordered the Bread and Wine, that he may with the more readines and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALmightie God, our heavenly Father, who of thy tender mercy didst give thine onely Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in re-

remembrance of his death and passion, may be partakers of his most blessed body and bloud: Who in the same night that he was betrayed (*a*) took bread, and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my body which is given for you, do this in remembrance of me. Likewise after Supper (*d*) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (*e*) is my bloud of the New Testament, which is shed for you & for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(*a*) *Here the Priest is to take the Patin into his hands*

(*b*) *And here to break the bread:*

(*c*) *And here to lay his hand upon all the bread.*

(*d*) *Here he is to take the cup into his hand:*

(*e*) *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, & then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the cup to any one, shall say,*

THE bloud of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs bloud was shed for thee, & be thankful.

¶ *If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at* (Our Saviour Christ in the same night; &c.) *for the blessing of the Bread; & at* (Likewise after Supper, &c.) *for the blessing of the cup.*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lords Prayer, the people repeating after him every Petition.*

OUr Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

¶ *After shall be said, as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his bloud, we & all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, & lively sacrifice unto thee;

humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almightie, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and bloud of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to who[m] with thee and the holy Ghoſt b[e] all honour and glorie world wit[h]out end. *Amen.*

¶ *Then ſhall be ſaid or ſung;*

GLory be to God on high, an[d] in earth peace, good will t[o]wards men. We praiſe thee, w[e] bleſs thee, we worſhip thee, w[e] glorifie thee, we give thanks [to] thee for thy great glorie, O Lo[rd] God, heavenly King, God the Fa[-]ther Almightie.

O Lord, the onely begotte[n] Son Jeſu Chriſt; O Lord God Lamb of God, Son of the Father that takeſt away the ſins of th[e] world, have mercy upon us. Tho[u] that takeſt away the ſins of th[e] world, have mercie upon us. Tho[u] that takeſt away the ſins of th[e] world, receive our prayer. Tho[u] that ſitteſt at the right hand o[f] God the Father, have mercie up[on] on us.

For thou onely art holy, tho[u] onely art the Lord, thou onely, [O] Chriſt, with the holy Ghoſt, a[rt] moſt high in the glory of God t[he] Father. *Amen.*

¶ *Then the Prieſt (or Biſhop if he* [be] *preſent) ſhall let them depart wi[th] this bleſſing.*

THe peace of God which paſ[-]ſeth all underſtanding, kee[p] your hearts and minds in th[e] knowledge and love of God, an[d] of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almigh[-]tie, the Father, the Son, and th[e] holy Ghoſt, be amongſt you, an[d] remain with you always. *Amen.*

¶ *Ch-*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASsist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants, towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

OAlmighty Lord, & everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercie obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmightie God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmightie God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

UPon the Sundays and other holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer (For the good estate of the Catholick Church of Christ*) together with one or moe of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there ſhall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ *And to take away all occaſion of diſſenſion, and ſuperſtition, which any Perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate; or his or their Deputy, or Deputies, & pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgement of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame Kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacie, be miſconſtrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Preſence of Chriſt natural Fleſh, and bloud. For the Sacramental bread and Wine remain ſtill in their very Natural Subſtances, and therefore may not be adored, (for that were Idolatrie, to be abhorred of all faithful Chriſtians) And the Natural body and bloud of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts Natural body, to be at one time in more places than one.

The Ministration of Publick Baptism of Infants to be used in the Church.

¶ *THe people are to be admonished, that it is most convenient that Baptism should not be administred but upon Sundays and other holy-days, when the most number of people come together: as well for that the Congregation there present may testifie the receiving of them that be newly baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that Baptism be ministred in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.*

¶ *And note, that there shall be for every male child to be baptized two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.*

¶ *When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer to the Curate. And then the Godfathers and Godmothers, and the People, with the Children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there shall say,*

Hath this child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEarly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercie he will grant to *this child* that thing which by nature *he* cannot have, that he may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say.*

Let us pray.

ALmightie and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptism; and by the baptism of thy wel-beloved Son Jesus Christ in the river Jordan didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies that thou wilt mercifully look upon *this child*; wash *him* and sanctifie *him* with the holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmightie and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this infant*, that *he* coming to thy holy baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy welbeloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *this infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed, by Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel, written by S. *Mark*, in the tenth chapter, at the thirteenth verſe.

S. *Mar.* 10. 13.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocencie. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*, that he will embrace *him* with the arms of his mercie, that he will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

ALmightie and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy

holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glorie of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou believe in God the Father Almightie, maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almightie; and from thence shall come again at the end of the world; to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church, the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

WIlt thou be baptized in this faith?

Answer.

That is my desire.

Minister.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ Then ſhall the Prieſt ſay,

OMerciful God, grant that the old Adam in *this child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly vertues, and everlaſtingly rewarded, through thy mercie, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *this child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ Then the Prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers,

Name this Child.

And then naming it after them (if the ſhall certifie him that the child may endure it) he ſhall dip it in the water ſtreetly and warily, ſaying,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ But if they certifie, that the child is weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall ſay,

WE receive this child into the congregation of Chriſt flock, † & do ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. Amen.

† *Here the Prieſt ſhall make a croſs upon the childs forehead.*

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that *this child is* regenerate and graffed into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this child* may lead the reſt of *his* life according to this beginning.

¶ Then

¶ Then ſhall be ſaid, all kneeling,

OUr Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then ſhall the Prieſt ſay,

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he* is made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritour* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.

FOraſmuch as *this child* hath promiſed by you *his* ſureties to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this* child may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring always that baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died & roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ Then ſhall he add and ſay,

YE are to take care that *this child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further inſtructed in the Church-Catechiſm ſet forth for that purpoſe.

IT is certain by Gods word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it may be ſeen in the xxx^th Canon, firſt publiſhed in the year MDCIV.

THE

The Miniſtration of Private Baptiſm of Children in houſes.

¶ *THe Curates of every Pariſh ſhall often admoniſh the people, that they defer not the Baptiſm of their children longer than the firſt or ſecond Sunday next after their birth, or other holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words;*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made partaker of the death of thy Son, ſo *he* may be alſo of his reſurrection: And that finally with the reſidue of thy Saints *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf Baptize that child, the Congregation may be certified of the true Form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,*

I certifie you, that according to the due and preſcribed order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes I baptized this child.

BUt if the child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the child was born or chriſtned, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, if thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying,

BY whom was this child baptized?

Who was preſent when this child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ *And*

¶ *And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not be christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I Certifie you, that in this case all is well done, & according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

THey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUr Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and

and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that *he* being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glorie of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church, the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christs flock, and do † sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful souldier and servant unto *his* lives end. *Amen.*

† *The Priest shall make a cross upon the childs forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that this child is by Baptism regenerate and graffed into the body of Christs Church, let

let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers.*

FOrasmuch as this child hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life; remembring alway, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ *But if they which bring the infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost (which are essential parts of Baptism) then let the Priest baptize it in the Form before appointed for Publick Baptism of infants; saving that at the dipping of the child in the Font, he shall use this form of words.*

IF thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The

The Miniſtration of Baptiſm to ſuch as are of riper years, and able to anſwer for themſelves.

¶ *WHen any ſuch perſons as are of riper years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet perſons; that ſo due care may be taken for their examination, whether they be ſufficiently inſtructed in the principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with prayers and faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the people being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall aſk whether any of the perſons here preſented to be baptized or no: If they ſhall anſwer,* No: *then ſhall the Prieſt ſay thus,*

DEarly beloved; Foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh,) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have, that *they* may be baptized with water and with the holy Ghoſt, and received into Chriſts holy Church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

(¶ *And here all the Congregation ſhall kneel*)

ALmighty and everlaſting God, who of thy great mercie didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy wel-beloved Son Jeſus Chriſt in the river Jordan didſt ſanctifie the element of water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them*, and ſanctifie *them* with the holy Ghoſt, that *they* being delivered from thy wrath may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may

may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe perſons*, that *they* coming to thy holy baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, and as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay.*

Hear the words of the Goſpel written by Saint *John*, in the third Chapter beginning at the firſt verſe. S. *Joh.* 3. 1.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, & thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven (as we read in the laſt Chapter of Saint *Marks* Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall

be

be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint *Peter*, the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replyed and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive *these* present *persons*, truly repenting and coming unto him by faith, that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully & devoutly give thanks to him and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *these persons*, that *they* may be born again and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the persons to be baptized on this wise.*

WEll beloved, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully for your part promise in the presence of these your witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized severally these questions following.*

Question.

DOst thou renounce the devil and all his works, the vain pomp and

and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

DOst thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church, the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Question.

VVIlt thou be baptized in this faith?

Answer.

That is my desire.

Question.

VVIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

OMerciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them. Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them. Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our office and ministry, may also be endued with heavenly vertues, and eve lastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins did shed out of his most precious side both water and bloud, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctifie this water to the mystical washing away of sin: and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then*

ſhall dip him in the water, or pour water upon him, ſaying,

NI baptize thee In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this perſon into the congregation of Chriſts flock, and † do ſign *him* with the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. Amen.

† *Here the Prieſt ſhall make a croſs upon the perſons forehead.*

¶ *Then ſhall the prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe perſons* are regenerate and graffed into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of their life according to this beginning.

¶ *Then ſhall be ſaid the Lords Prayer, all kneeling.*

OUr Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread, And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *theſe perſons*, that being now born again, & made *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe and profeſſion *they have* now made before this congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in Gods holy word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly and ſoberly in this preſent world.

(¶ And then, ſpeaking to the new baptized perſons, he ſhall proceed, & ſay.)

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, & to be made like unto him; that as he died, and roſe again for us; ſo ſhould

we

we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ *It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of infants, or (in case of extreme danger) the Office for Private Baptism, onely changing the word* (Infant) *for* (Child or Person) *as occasion requireth.*

A CATECHISM, that is to say, an Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the Kingdom of heaven.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Question.

Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer.

Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

Rehearse the Articles of thy belief.

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell, The third day he rose again from the dead, He ascended into heaven,

And ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt, The holy Catholick Church, The Communion of Saints, The forgiveneſs of ſins, The reſurrection of the body, And the life everlaſting. Amen.

Queſtion.

What doſt thou chiefly learn in theſe Articles of thy belief?

Anſwer.

Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be?

Anſwer.

Ten.

Queſtion.

Which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods, but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercie unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattel and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murther.

VII. Thou ſhalt not commit adulterie.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion.

What doſt thou chiefly learn by theſe commandments?

Anſwer.

Anſwer.

I learn two things: my dutie towards God, and my dutie towards my neighbour.

Queſtion.

What is thy dutie towards God?

Anſwer.

My dutie towards God, is to beleeve in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word; & to ſerve him truly all the days of my life.

Queſtion.

What is thy dutie towards thy neighbour?

Anſwer.

My dutie towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authoritie under him. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtours and maſters. To order my ſelf lowly and reverently to all my betters. To hurt no bodie by word, or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my bodie in temperance, ſoberneſs, and chaſtitie. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my dutie in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer.

Anſwer.

OUr Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs and from our ghoſtly enemie, and from everlaſting death. And this I truſt he will do of his mercie and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two onely, as generally neceſſarie to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word *Sacrament*?

Anſwer.

I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſtion.

What is the outward viſible ſign or form in Baptiſm?

Anſwer.

Water: wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the holy Ghoſt.*

Queſtion.

What is the inward and ſpiritual grace?

Anſwer.

A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly beleeve the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſwer.

Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſtion.

What is the outward part or ſign of the Lords Supper?

Anſwer.

Bread and wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part, or thing ſignified?

Anſwer.

The bodie and bloud of Chriſt, which are verily and indeed taken and received by the faithful in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthning and refreſhing of our ſouls by the bodie and bloud of Chriſt, as our bodies are by the bread and wine.

Queſtion.

What is required of them who come to the Lords Supper?

An

Answer. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercie through Chriſt, with a thankful remembrance of his death; and be in charitie with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holydays, after the ſecond Leſſon at Evening Prayer openly in the Church inſtruct and examine ſo many children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent age, and can ſay in their Mother tongue the Creed, the Lords Prayer, and the ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And, if the Biſhop approve of them, he ſhall confirm them in manner following.*

The order of Confirmation, or laying on of hands upon thoſe that are baptized and come to years of diſcretion.

¶ *Upon the day appointed all that are to be then confirmed, being placed, and ſtanding in Order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained: Which Order is very convenient to be obſerved, to the end, that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God and of this congregation renew the ſolemn promiſe & vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to beleeve and to do all thoſe things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,* I do.

The Biſhop.

OUr help is in the Name of the Lord;

Anſwer.

Who hath made heaven & earth.

Biſhop.

Bleſſed be the Name of the Lord,

Anſwer.

Henceforth world without end.

Biſhop.

Lord, hear our prayers.

Anſwer.

And let our crie come unto thee.

Biſhop.

Let us pray.

ALmightie and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy childe [or *this thy ſervant*] with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you.

Anſwer.

And with thy ſpirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUr Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſtie; We make our humble ſupplications unto thee for theſe thy ſervants upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and

and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ Then the Biſhop ſhall bleſs them, ſaying thus,

THe bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ And there ſhall none be admitted to the holy Communion, untill ſuch time as he be confirmed, or be ready and deſirous to be confirmed.

The Form of Solemnization of Matrimony.

¶ Firſt the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundays or Holy-days, in the time of Divine Service, immediately before the ſentences for the Offertory; the Curate ſaying after the accuſtomed manner,

I publiſh the Banns of marriage between *M.* of --- and *N.* of --- If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joyned together in holy matrimony, ye are to declare it: This is the Firſt [*ſecond*, or *third*] time of asking.

¶ And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be asked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice aſked, from the Curate of the other Pariſh.

¶ At the day and time appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church with their friends and neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this woman in holy matrimony, which is an honourable eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which matrimonie was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſocietie, help and comfort that the one ought to have of the other, both in proſperity and adverſity: Into which holy eſtate theſe

two

Wo persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking to the persons that shall be married, he shall say,*

I Require and charge you both (as ye will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than Gods word doth allow, are not joyned together by God, neither is their matrimony lawfull.

¶ *At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the curate say unto the man,*

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health? and forsaking all other, keep thee onely unto her, so long as ye both shall live.

¶ *The man shall answer.*

I will.

¶ *Then shall the Priest say unto the woman.*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee onely unto him, so long as ye both shall live?

¶ *The woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this woman to be married to this man?

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.*

IN. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;*

IN. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands, and the man shall give unto the woman*

a ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Prieſt, ſhall ſay,

WIth this ring I thee wed, with my bodie I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the man leaving the ring upon the fourth finger of the womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

OEternal God, Creatour and preſerver of all mankind, giver of all ſpiritual grace, the authour of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the people.*

FOraſmuch as *N.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and wife together, In the name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this bleſſing.*

GOd the Father, God the Son, God the holy Ghoſt bleſs, preſerve and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitfull vine: upon the walls of thy houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperitie all thy life long;

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or*

¶ *Or this Pſalm.*

Deus miſereatur. Pſal. 67.

GOd be mercifull unto us, and bleſs us: and ſhew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *The Pſalm ended, and the man and the woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercie upon us.

Anſwer.

Chriſt, have mercie upon us.

Miniſter.

Lord, have mercie upon us.

OUr Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervant, and thy handmaid;

Anſwer.

Who put their truſt in thee.

Miniſter.

O Lord, ſend them help from thy holy place.

Anſwer.

And evermore defend them.

Miniſter.

Be unto them a tower of ſtrength,

Anſwer.

From the face of their enemy.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

OGod of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfill the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the woman is paſt childbearing.*

OMercifull Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both

both be fruitfull in procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawfull to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mysterie, that in it is signified and represented the spiritual marriage and unitie betwixt Christ & his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithfull and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Almighty God who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.*

All ye that are married, or that intend to take the holy estate of matrimonie upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the Fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife, even as himself. *Eph.*5.25.

Likewise the same Saint Paul writing to the Colossians, speaketh thus

thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col.* 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye Husbands, dwell w^h your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. 1 S. *Pet.* 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Eph.* 5. 22.

And in his Epistle to the Colossians, S. *Paul* giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord. *Col.* 3. 18.

Saint Peter also doth instruct you verie well, thus saying, Ye wives be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. *Pet* 3. 1.

¶ *It is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

The Order for the Visitation of the Sick.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick persons house, shall say,*

PEace be to this house, and to all that dwell in it.

¶ *When he cometh into the sick mans presence he shall say, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Answer.

Answer.

Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

Minister.

O Lord, save thy servant;

Answer.

Which putteth *his* trust in thee.

Minister.

Send *him* help from thy holy place,

Answer.

And evermore mightily defend *him.*

Minister.

Let the enemy have no advantage of *him*;

Answer.

Nor the wicked approach to hurt *him.*

Minister.

Be unto *him*, O Lord, a strong tower,

Answer.

From the face of *his* enemy.

Minister.

O Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercie, for his dear Son Jesus Christs sake, and render unto him humble

humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAke therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the father chastneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few daies chastned us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glorie before he was crucified. So truly our wa to eternal joy is to suffer here wi Christ; and our door to enter in eternal life is gladly to die wi Christ; that we may rise again fro death, and dwell with him in eve lasting life. Now therefore takin your sickness, which is thus profi able for you, patiently, I exho you in the Name of God, to m member the profession which yo made unto God in your baptism And for as much as after this li there is an account to be given un the righteous Judge, by whom must be judged without respect o persons; I require you to examin your self and your estate, both to ward God and man; so that acc sing and condemning your self fo your own faults, you may find me cie at our heavenly Fathers han for Christs sake, and not be acc sed and condemned in that fearf judgement. Therefore I shall re hearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOst thou believe in God the Father Almightie, maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almightie, and from thence shall

come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executours. But men should often be put in remembrance to take order for the settling of their temporal estates, whilest they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercie forgive thee thine offences: And by his authoritie committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

OMost merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercie upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unitie of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust onely in thy mercie, impute not unto *him his* former sins; but strengthen *him* with thy blessed Spirit, and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glorie and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, hast thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousnes and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousnes onely.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is verie high, and great things are they that thou hast done: O God, who is like unto thee?

Glorie be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy cross and precious bloud hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THe Almightie Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but onely the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNto Gods gracious mercie and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a sick child.*

O Almightie God and merciful Father, to whom alone belong the issues of life and death;

Look

look down from heaven, we humbly beseech thee, with the eyes of mercie upon this child now lying in the bed of sickness: Visit *him*, Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* dayes here on earth, *he* may live to serve thee, and be an instrument of thy glorie, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest & felicitie. Grant this, O Lord, for thy mercies sake, in the name thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen*

A Prayer for a sick person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of bodie. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercie, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine onely Son, our Lord and Saviour. *Amen.*

¶ *A commendatory prayer for a sick person at the point of departure.*

O Almightie God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the bloud of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughtie world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortalitie, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine onely Son our Lord, *Amen.*

A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pitie and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemie, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The COMMUNION of the Sick.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the body and bloud of our Saviour Christ, when it shall be publickly administred in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be unable to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.*

The Collect.

ALmighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercie upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will) and whensoever *his* soul shall depart from the bodie, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The

The Gospel. S. John 5.24.

VErily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which, the Priest shall proceed according to the form before prescribed for the holy communion, beginning at these words* (Ye that do truly, &c.)

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and bloud, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his bloud for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and bloud of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm (In thee, O Lord, have I put my trust) *and go straight to the Communion.*

In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may onely communicate with him.

The Order for the Burial of the Dead.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say, or sing,*

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *S. John* 11. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this bodie; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carrie nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue. I will keep my mouth as it were

with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea even from good words; but it was pain and grief to me,

My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanitie,

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the fool ſh.

I became dumb and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavie hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beautie to conſume away, like as it were a moth fretting a garment: every man therefore is but vanitie.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee: and a ſojourner as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glorie be to the Father, and the Son: and to the holy Ghoſt;

As it was in the beginning, now, and ever ſhall be: world without end. Amen.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction again thou ſaiſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

Aſſoon as thou ſcatterest them they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angrie all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as man feareth, ſo is thy diſpleaſure.

So teach us to number our days

that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercie, and that soon: so shall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversitie.

Shew thy servants thy work: and their children thy glorie.

And the glorious Majestie of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handie work.

Glorie be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Corinth. 15.20.

NOw is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authoritie and power. For he must reign till he hath put all enemies under his feet. The last enemie that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardie every hour? I protest by your rejoycing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what bodie do they come? Thou fool, that which thou sowest is not quickned, except it die. And that which thou sowest, thou sowest not that bodie that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a bodie, as it hath pleased him, and to every seed his own bodie. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and an other of birds. There are also celestial bodies, and bodies terrestrial; but the glorie of the celestial is one, and the glorie of the terrestial is another. There is one glorie of the sun, and another glorie of the moon, and another glorie of the stars; for one

ſtar differeth from another ſtar in glorie. So alſo is the reſurrection of the dead; It is ſown in corruption; it is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glorie: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural bodie; it is raiſed a ſpiritual bodie. There is a natural bodie, and there is a ſpiritual bodie. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthie: the ſecond man is the Lord from heaven. As is the earthie, ſuch are they that are earthie: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthie, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſterie. We ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortalitie. So when this corruptible ſhall have put on incorruption, & this mortal ſhall have put on immortalitie, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victorie. O death, where is thy ſting? O grave, where is thy victorie? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victorie, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the corps is made readie to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAn that is born of a woman, hath but a ſhort time to live, and is full of miſerie. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mightie, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mightie, O holy and merciful Saviour, thou moſt worthie Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almightie God of his great mercie to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* bodie to the ground; earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through

our Lord Jesus Christ, who shall change our vile bodie, that it may be like unto his glorious bodie, according to the mightie working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

Revelation 14. 13.

I Heard a voice from heaven, saying unto me Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercie upon us.

Christ, have mercie upon us.

Lord, have mercie upon us.

OUr Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Priest.

ALmightie God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicitie; We give thee heartie thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in bodie and soul, in thy eternal and everlasting glorie, through Jesus Christ our Lord. *Amen.*

The Collect.

OMerciful God, the Father of our Lord Jesus Christ, who is the resurrection & the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorrie, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our mediatour and redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The

The thankſgiving of Women after Child-birth, commonly called, the Churching of Women.

¶ *The woman at the uſual time after her delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ *Then ſhall the Prieſt ſay this Pſalm.*)

Dilexi, quoniam. Pſal. 116.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs; for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now

now, and ever shall be: world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, And the power, and the glory, for ever and ever. Amen.

Minister.

O Lord; save this woman thy servant; *Answer.*

Who putteth her trust in thee.

Minister.

Be thou to her a strong tower;

Answer.

From the face of her enemy.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

OAlmighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.*

A Commination, or Denouncing of Gods anger and judgements against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer the Litany ended according to the accustomed manner, the Priest shall in the reading Pew or Pulpit, say,*

BRethren, in the primitive Church there was a godly discipline, that at the beginning of Lent. such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

In stead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that

ye

ye ſhould anſwer to every ſentence, *Amen*: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days, fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

Deut. 27. 15. Curſed is the man that maketh any carved or molten image, to worſhip it.

¶ *And the people ſhall anſwer and ſay,*

Amen.

Miniſter.

16. Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

17. Curſed is he that removeth his neighbours land-mark.

Anſwer.

Amen.

Miniſter.

18. Curſed is he that maketh the blind to go out of his way.

Anſwer.

Amen.

Miniſter.

19. Curſed is he that perverteth the judgement of the ſtranger, the fatherleſs, and widow.

Anſwer.

Amen.

Miniſter.

24. Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Levit. 20. 10. Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Deut. 27. 25. Curſed is he that taketh reward to ſlay the innocent.

Anſwer.

Amen.

Miniſter.

Jer. 17. 5. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer.

Amen.

Miniſter.

S. Mat. 25 41. 1 *Cor.* 6. 9, 10. Curſed are the unmerciful, fornicatours, and adulterers, covetous

tous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. *Amen.*

Minister.

NOw seeing that all they are accursed (as the prophet David beareth witness) who do erre and go astray from the commandments of God, let us (remembring the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to crie for mercie when it is the time of justice. O terrible voice of most just judgement which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pitie promiseth us forgiveness of that

Psal. 119. 25.

S. Mat. 3. 10. *Heb.* 10. 31

Psal. 11. 6.

Isa. 26. 21. *Mal.* 3. 2.

S. Mat. 3. 12

1 *Thes.* 5. 2. 3.

Rom. 2. 4. 5.

Prov. 1. 28. 29, 30.

S. Mat. 25 10, 11, 12.

S. Mat. 25 41.

2 *Cor.* 6. 2. *S. Joh.* 9. 4. 12. 35, 36.

S. Mat. 25. 30.

Isa. 1. 18. that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be
Eze. 18. 30, 31, 32. made white as snow: and though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an ad-
1 S. *Joh.* 2. 1. vocate with the Father, Jesus Christ the righteous, and he is the
Isa. 53. 5. propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the mercifull receiver of all true penitent sinners; assuring our selves that he is readie to receive us, and most willing to pardon us, if we come unto him with faithfull repentance; if we will submit our selves unto him, and from henceforth walk
S. *Mat.* 11. 29, 30. in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charitie, and be ordered by the governance of his holy Spirit; seeking always his glorie, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extream malediction which shall light upon them that shall be set on the left hand; and he will set us on his right
S. *Mat.* 25. 33, 34. hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm,* Miserere mei, Deus.

Miserere mei, Deus. Psal. 51.

HAve mercie upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secredy.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled Spirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings, and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord, have mercie upon us.

Chriſt, have mercy upon us.

Lord, have mercie upon us.

OUr Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervants;

Anſwer.

That put their truſt in thee.

Miniſter.

Send unto them help from above.

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us; be merciful to us ſinners for thy Names ſake.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our crie come unto thee.

Miniſter.

Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

OMoſt mightie God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee onely it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn

thine

thine anger from us, who meekly acknowledge our vilenes, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TUrn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people. Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pitie. Thou spareſt when we deserve punishment, And in the wrath thinkest upon mercie. Spare thy people, good Lord, spare them. And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercie is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

The Lord bless us, and keep us. the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE

The Psalter or Psalms of DAVID, after the Translation of the Great BIBLE; Pointed as they are to be Sung or Said in CHURCHES.

Beatus vir qui non abiit. Psal. 1. } *Morning Prayer.*

BLesſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornfull.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doth, it ſhall proſper.

5 As for the ungodly it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgement: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

Domine, quid multiplicati? Pſal. 3.

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of

my soul: there is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cùm invocarem. Psal. 4.

HEar me when I call, O God of my righteousness: thou hast set me at libertie when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanitie, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord he will hear me.

4 Stand in aw, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace and take my rest: for it is thou Lord, onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloud-thirsty and deceitfull man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyfull in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him, as with a shield.

Domine ne. } *Evening*
Psal. 6. } *Prayer.*

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercie upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye, that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will

whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutours.

15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travel shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: & I will praise the Name of the Lord most High.

Domine, Dominus noster. Psal. 8.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindfull of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our governour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9. *Morning Prayer.*

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For

12 For when he maketh inquisition for bloud, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quid, Domine? Psal. 10.

WHy standest thou so far off, O Lord: and hidest thy face in the needfull time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wilines that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodlines and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murther the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodlines and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodlines, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Salvum me fac. } *Evening*
Psal. 12. } *Prayer.*

HElp me, Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words; even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

usque quo, Domine? Psal. 13.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyfull in thy salvation.

6 I will

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THE fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any, that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none, that doth good, no not one.

5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing, and bitterneſs: their feet are ſwift to ſhed bloud.

7 Deſtruction, and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſel of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

Domine, quis habitabit Pſal. 15. *Morning Prayer.*

LORD, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill?

2 Even he, that leadeth an uncorrupt life: and doth the thing, which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them, that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Whoſo doth theſe things: ſhall never fall.

Conſerva me, Domine. Pſal. 16.

PReſerve me, O God: for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the ſaints, that are in the earth: and upon ſuch, as excell in vertue.

4 But they, that run after another god: ſhall have great trouble.

5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup:

thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. 17.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt finde no wickedness in me: for I am utterly purposed, that my mouth shall not offend.

4 Because of mens works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, & hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them, which put their trust in thee from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly, that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, & cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Diligam te, Domine. Psal. 18. *Evening Prayer.*

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me:

me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: & complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled, and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the Cherubins, and did flie: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones, & coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemie, and from them, which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people, that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them, that put their trust in him.

31 For

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God, that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my foot-ſteps ſhall not ſlide.

37 I will follow upon mine enemies, & overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battel: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: & I ſhall deſtroy them, that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: & thou ſhalt make me the head of the heathen.

44 A people, whom I have not known: ſhall ſerve me.

45 Aſſoon as they hear of me they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

48 Even the God, that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he, that delivereth me from my cruel enemies, and ſetteth me up above mine Adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: & ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his King: and ſheweth loving kindneſs unto David his Anointed, and unto his Seed for evermore.

Cæli enarrant. } *Morning*
Pſal. 19. } *Prayer.*

THE heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech, nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the Sun: which cometh forth as a Bridegroom out of his chamber, & rejoyceth as a Giant to run his courſe.

6 It goeth forth from the uttermoſt part of the Heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth

giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover by them is thy Servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsome strength of his right hand.

7 Some put their trust in Chariots, and some in Horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of Heaven: when we call upon thee.

Domine, in virtute tua. Psal. 21.

THe King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the requeſt of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever, and ever.

5 His honour is great in thy salvation: glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicitie: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

Deus, Deus meus. } *Evening*
Pſal. 22. } *Prayer.*

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint.

2 O my God, I cry in the day-time, but thou hearelt not: and in the night-ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the out-caſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he, that took me out of my mothers womb: thou waſt my hope, when I hanged yet upon my mothers breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping, and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the councel of the wicked layeth ſiege againſt me.

17 They pierced my hands, and my feet, I may tell all my bones: they ſtand ſtaring, and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnifie him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed, nor ab-

abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them, that fear him.

26 The poor shall eat, and be satisfied: they, that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten, and worshipped.

30 All they, that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousnes: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

THE Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousnes for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod, and thy staff comfort me.

5 Thou shalt prepare a table before me against them, that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindnes and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Domini est terra. Psal. 24. *Morning Prayer.*

THE earth is the Lords, and all that therein is: the compass of the world, & they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the flouds.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he, that hath clean hands, and a pure heart: and that hath not lift up his minde unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousnes from the God of his salvation.

6 This is the generation of them, that seek him: even of them, that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

At

Ad te, Domine, levavi. Psal. 25.

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 Oh remember not the sins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious, and righteous is the Lord: therefore will he teach sinners in the way.

8 Them, that are meek, shall he guide in judgement: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy, and truth: unto such as keep his covenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull unto my sin, for it is great.

11 What man is he, that feareth the Lord: him shall he teach in the way, that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them, that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity, and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitfull.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where

where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the bloud-thirſty;

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be mercifull unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the congregations.

Dominus illuminatio. Pſal. 27. *Evening Prayer.*

THE Lord is my light, and my ſalvation, whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my fleſh: they ſtumbled, and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father, & my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I beleeve verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te, Domine. Pſal. 28.

UNto thee will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them, that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly, and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Re-

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their minde the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship, and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the Sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-floud: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabo te, Domine. Psal. 30. *Morning Prayer.*

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them, that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord,

gat me to my Lord right humbly.

9 what profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heavines into joy: thou hast put off my sackcloth, and girded me with gladnes.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te, Domine, speravi. Psal. 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousnes.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, & my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them, that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoyce in thy mercie: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord for I am in trouble: and mine eye is consumed for very heavines; yea, my soul, and my body.

11 For my life is waxen old with heavines: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemys, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they, that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of minde: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they consire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them, that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentifull is thy goodnes which thou hast laid up for them that fear thee; and that thou hast prepared for them, that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voyce of my prayer: when I cried unto thee.

26 O love the Lord, all all ye his saints: for the Lord preserveth them, that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye, that put your trust in the Lord.

Beati, quorum. Psal. 33. *Evening prayer.*

BLessed is he, whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day, and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one, that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way, wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse, and mule, which have no understanding: whose mouths must be held with bit, & bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull all ye, that are true of heart.

Exultate, justi. Psal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankfull.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousness, and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure house.

8 Let all the earth fear the Lord: stand in aw of him, all ye, that dwell in the world;

9 For he spake, and it was done: he

he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people, whoſe God is the Lord Jehovah: and bleſſed are the folk, that he hath choſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them, that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king, that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them, that fear him: and upon them, that put their truſt in his mercy

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy name.

21 Let thy mercifull kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them, that fear him: and delivereth them.

8 O taſte, and ſee, how gracious the Lord is: bleſſed is the man, that truſteth in him.

9 O fear the Lord, ye, that are his Saints: for they, that fear him, lack nothing.

10 The lions do lack, and ſuffer hunger: but they, who ſeek the Lord, ſhall want no manner of thing, that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he, that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them, that do evil: to root

out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them, that are of a contrite heart: and will save such, as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they, that hate the righteous, shall be desolate.

22 The Lord delivereth the souls of his servants: and all they, that put their trust in him, shall not be destitute.

Judica me, Domine. Psal. 35. } *Morning. prayer.*

PLead thou my cause, O Lord with them, that strive with me: and fight thou against them, that fight against me.

2 Lay hand upon the shield, and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them, that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, & brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark, and slipperie: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, & his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyfull in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him, that is too strong for him: yea, the poor, and him that is in misery, from him, that spoileth him.

11 False witnesses did rise up: they laid to my charge things, that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless when they were sick, I put on sackcloth, & humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend, or my brother: I went heavily, as one, that mourneth for his mother.

15 But in mine adversity they rejoyced, & gathered themselves together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities, which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them, that are mine enemies, triumph over me ungodly: neither

neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them, that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousnes: and let them not triumph over me.

25 Let them not say in their hearts, There there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperitie of his servant.

28 And as for my tongue, it shall be talking of thy righteousnes: and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickednes of the ungodly: that ther is no fear of God before his eyes

2 For he flattereth himself in his own sight: untill his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any things that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulnes unto the clouds.

6 Thy righteousnes standeth like the strong mountains: thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousnes of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For With thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindnes unto them, that know thee: and thy righteousnes unto them, that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickednes: they are cast down, and shall not be able to stand

Noli æmulari. } *Evening*
Psal. 37. } *prayer.*

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth proſper, againſt the man that doth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth, and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of right converſation.

15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the days of dearth they have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs; yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth and payeth not again: but the righteous is mercifull and liberal.

22 Such, as are bleſſed of God; ſhall poſſeſs the land: and they, that are curſed of him, ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever mercifull, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous

ous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocencie, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine, ne in furore. Psal. 38. *Morning prayer.*

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burthen, too heavie for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loyns are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also, that sought after my life, laid snares for me: and they, that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one, that is dumb, who doth not open his mouth.

14 I became even as a man, that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they, that hate me wrongfully, are many in number.

20 They also, that reward evil for good, are against me: because I follow the things that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to helpe me: O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea even from good words; but it was pain, and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell, who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavie hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire, and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man, that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works, which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man, that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be moe than I am able to express.

8 Sacrifice, and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin

in hast thou not required: then said I Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercie, and truth: from the great congregation.

14 Withdraw not thou thy mercie from me, O Lord: let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are moe in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to helpe me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those, that seek thee, be joyfull, and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor, and needy: but the Lord careth for me.

21 Thou art my helper, & redeemer: make no long tarrying, O my God.

Beatus, qui intelligit. Psal. 41. Evening prayer.

BLesſed is he, that considereth the poor, and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be mercifull unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness procced against him: and now that he lieth, let him rise up no more

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemie doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quem-

Quemadmodum. Psal. 42.

LIke as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: Why go I thus heavily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemie oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy, and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Psal. 44. *Morning prayer.*

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession

possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they, which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: & takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship, and renown.

5 Good luck have thou with thine honour: ride on, because of the word

of

of truth, of meekneſs and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever: the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righteouſneſs, and hated iniquitie: wherefore God, even thy God, hath anointed thee with the oyl of gladneſs above thy fellows.

9 All thy garments ſmell of Myrrh, Aloes, and Caſſia: out of the ivorie palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the King have pleaſure in thy beautie: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needle-work: the virgins, that be her fellows, ſhall bear her companie, and ſhall be brought unto thee.

16 With joy, and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.

17 In ſtead of thy fathers thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people give thanks unto thee, world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage, and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the floud thereof ſhall make glad the citie of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Omnes

Omnes gentes, plaudite. Psal. 47. *Evening prayer.*

Clap your hands together, all ye people: O sing unto God with the voice of melodie.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: & the nations under our feet

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merrie noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the Kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the citie of the Lord of hosts; in the citie of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Judah be glad: because of thy judgements.

11 Walk about Sion, and go round about her: & tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever, and ever: he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

OHear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High, and low, rich, and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posteritie praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glorie of his house be increased;

17 For he shall carrie nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happie man: and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Deus Deorum. Psal. 50. *Morning Prayer.*

THE Lord; even the mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mightie tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my Saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousnes: for God is judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beast of the field are in my sight.

12 If I be hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

13 Think-

13 Thinkest thou, that I wil eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things, that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks, and praise, he honoureth me: and to him, that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear, when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of joy, and gladness: that the bones, which thou hast broken, may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy helpe again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken, and contrite heart, O God, shalt thou not despise.

18 O be favourable, and gracious unto Sion: build thou the walls of Jerusalem.

19 Then

19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings, and oblations: then shall they offer young bullocks upon thy altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodnes of God: endureth yet daily.

3 Thy tongue imagineth wickednes, and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousnes, more than goodnes: and to talk of lies more then righteousnes.

5 Thou hast loved to speak all words, that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, & pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, & fear: & shall laugh him to scorn.

8 Lo, this is the man, that took not God for his strength: but trusted unto the multitude of his riches, & strengthned himself in his wickednes

9 As for me, I am like a green olive tree in the house of God: my trust is in the tender mercie of God for ever, and ever.

10 I will alwaies give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Dixit insipiens. } *evening*
Psal. 53. } *prayer.*

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednes: there is none, that doth good.

3 God looked down from heaven upon the children of men: to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none, that doth good, no not one.

5 Are not they without understanding, that work wickednes: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him, that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in nomine. psal. 54.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi,

Exaudi, Deus. Psal. 55.

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me; how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness, and strife in the city.

10 Day and night they go about within the walls thereof: mischief also, and sorrow are in the midst of it.

11 Wickedness is therein: deceit, and guile go not out of their streets.

12 For it is not an open enemie, that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary, that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battel, that was against me: for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty, and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Miserere mei, Deus. Morning Prayer. Psal. 56.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many, that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all, that they imagine, is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 O unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei, Deus. Psal. 57.

BE mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, untill this tyrannie be overpast.

2 I will call unto the most high God: even unto the God, that shall perform the cause, which I have in hand.

3 He shall send from heaven: and save me from the reproof of him, that would eat me up.

4 God shall send forth his mercy, and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears, and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousnes, O ye congregation: and do ye judge the thing, that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: assoon as they are born, they go astray, and speak lies.

4 They are as venemous as the poyson of a serpent: even like the deaf adder, that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Eripe me de inimicis. Psal. 59. } *Evening Prayer.*

DEliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the bloodthirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God Israel, to visit all the heathen: and be not mercifull unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will

return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

19 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge and my merciful God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

8 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver,

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast thou not cast us out, O God: Wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble, for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Nonne Deo. Psal. 62. *Morning prayer.*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain

him all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to cast him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: That power belongeth unto God;

12 And that thou Lord art merciful: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also, that seek the hurt of my soul: they shall goe under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoyce in God: all they also, that swear by him, shall be commended: for the mouth of them, that speak lies, shall be stopped.

Exaudi, Deus. Psal. 64.

HEar my voice, O God, in my prayer: preserve my life from fear of the enemie.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers,

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They incourage themselves in mischief: and commune among

themſelves, how they may lay ſnares and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them ſhall laugh them to ſcorn.

9 And all men, that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they, that are true of heart, ſhall be glad.

Te decet hymnus. Pſal. 65. } *Evening Prayer.*

THou, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem,

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My mildeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man, whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderfull things in thy righteouſneſs, O God of our ſalvation: thou, that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains; and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo, that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou, that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. 66.

O Be joyfull in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderfull art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works

works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such, as will not beleeve, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laydst trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye, that fear God: and I will tell you, what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull unto us, and bless us: and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the Nations rejoyce, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Exurgat Deus. Psal. 68. *Morning. Prayer.*

LEt God arise, and let his enemies be scattered: let them also, that hate him; flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God: let them also be merry, and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him, that

rideth upon the heavens, as it were upon an horse; praise him in his Name, yea and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God, that maketh men to be of one minde in an house; and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of Angels: & the Lord is among them, as in the holy place of Sinai.

18 Thou are gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing.

O God, that thou haſt wrought in us.

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the people that delight in war,

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord.

33 Who ſitteth in the heavens over all from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Iſrael; he will give ſtrength and power unto his people; Bleſſed be God.

Salvum me fac. } *Evening*
Pſal. 69. } *Prayer.*

SAve me, O God: for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the flouds run over me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 They, that hate me without a cauſe, are more than the hairs of my head: they, that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs and my faults are not hid from thee.

6 Let not them, that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe, that ſeek thee be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them, that rebuked thee, are fallen upon me.

10 I wept and chaſtned my ſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They, that ſit in the gate, ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy

thy servant, for I am in trouble: O haste thee and hear me.

19 Draw nigh unto my soul and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pitie on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall: and let the things, that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad: seek ye after God and your soul shall live.

34 For the Lord heareth the poor: and dispiseth not his prisoners.

35 Let heaven & earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they, that love his Name, shall dwell therein.

Deus in adjutorium. Psal. 70.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those, that seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in miserie: haste thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te, Domine, spe- } *Morning*
ravi. Psal 71. } *prayer.*

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me and save me.

2 Be

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb, my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glorie and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they, that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to helpe me.

11 Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs onely.

15 Thou, O God, haſt taught me from my youth up untill now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am gray-headed: untill I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high: and great things are they that thou haſt done; O God, who is like unto thee?

18 O what great troubles and adverſities haſt thou ſhewed me! & yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy one of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talke of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

Deus, judicium. Pſal. 72.

GIve the King thy judgements, O God: and thy righteouſneſs unto the Kings ſon.

2 Then ſhall he judge thy people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the

poor,

poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They, that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needie also, and him that hath no helper.

13 He shall be favourable to the simple and needie: and shall preserve the souls of the poor.

14 He shall deliver their souls from fallhood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the citie like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which onely doth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Quàm bonus Israel. Psal. 73. *Evening prayer.*

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt ether, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain,

vain, and washed my hands in innocencie.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Untill I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slipperie places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glorie.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh, and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayst utterly destroy every enemie: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversarie do this dishonour: how long shall the enemie blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right

right hand out of thy bosom to consume the enemie?

13 For God is my King of old: the help, that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer, and winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them, that hate thee, increaseth ever more and more.

Confitebimur tibi. Psal. 75. } *Morning prayer.*

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the

the bow: the ſhield, the ſword, and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are fallen.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight, when thou art angrie?

8 Thou didſt cauſe thy judgement to be heard from heaven: the earth trembled, and was ſtill,

9 When God aroſe to judgement: and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, & keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of princes: and is wonderful among the kings of the earth.

Voce meâ ad Dominum. Pſal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ſought the Lord: my ſore ran, and ceaſed not in the night-ſeaſon; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble, that I cannot ſpeak.

5 I have conſidered the days of old: and the years that are paſt.

6 I call to remembrance my ſong: & in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: & wil he be no more intreated?

8 Is his mercie clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmitie: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to minde thy wonders of old time.

12 I will think alſo of all thy works: & my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God, as our God?

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, & were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Anien-

Attendite, populus. Evening.
Psal. 78. prayer.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: & would not walk in his law;

12 But forgat what he had done: and the wonderfull works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time he also led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat Angels food: for he sent them meat enough.

27 He cauſed the eaſt wind to blow under heaven: and through his power he brought in the ſouth-weſt wind.

28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own deſire: they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavie wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and believed not his wondrous works.

33 Therefore their days did he conſume in vanity: and their years in trouble.

34 When he ſlew them, they ſought him: and turned them early, and enquired after God.

35 And they remembred that God was their ſtrength: and that the high God was their Redeemer.

36 Nevertheleſs, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.

38 But he was ſo merciful, that he forgave their miſdeeds: and deſtroyed them not.

39 Yea, many a time turned he his wrath away: & would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

41 Many a time did they provoke him in the wilderneſs: and grieved him in the deſert.

42 They turned back and tempted God: and moved the holy One in Iſrael.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemie;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: ſo that they might not drink of the rivers.

46 He ſent lice among them, and devoured them up: and frogs to deſtroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the graſhopper.

48 He deſtroyed their vines with hailſtones: and their mulberry trees with the froſt.

49 He ſmote their cattel alſo with hailſtones: and their flocks with hot thunder-bolts.

50 He caſt upon them the furiouſneſs of his wrath, anger, diſpleaſure and trouble. and ſent evil angels among them.

51 He made a way to his indignation, and ſpared not their ſoul from death: but gave their life over to the peſtilence.

52 And ſmote all the firſt born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock

54 He brought them out ſafely, that they ſhould not fear: and o-

verwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuarie: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivitie: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. *Morning prayer.*

Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

1 O remember not our old sins, but have mercy upon us; and that soon: for we are come to great misery.

9 Help us, O God of our salvation: for the glory of thy Name: O deliver us and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosom.

14 So we, that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wilde boar out of the wood doth root it up: and the wilde beasts of the field devour it.

14 Turn thee again, t ou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of thy vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again. O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merrie harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: & a law of the God of Jacob

5 This he ordained in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stonie rock should I have satisfied thee.

Deus stetit. Psal. 82. *Evening prayer.*

GOd standeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessitie have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Higheſt.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together

gether with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens;

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them: and have holpen the children of Lot

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb & Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou whose Name is Jehovah: art onely the most Highest over all the earth.

Quàm dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of miserie, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: & covered all their sins

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Inclina, Domine. Psal. 86. } *Morning prayer.*

BOw down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou dost.

9 All nations whom thou hast made shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and dost wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it and be ashamed: because thou, Lord, hast holpen me and comforted me.

Funda-

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writteth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: & hidest thou thy face from me

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrours have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89. *Evening prayer.*

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have ſaid, Mercie ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant,

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the councel of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoyce in thy Name.

14 Thou haſt a mightie arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equitie are the habitation of thy ſeat: mercie and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoyce in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometimes in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oyl have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemie ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercie ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the flouds.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſtborn: higher than the kings of the earth.

29 My mercie will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne as the days of heaven.

31 But

31 But if his chidren forſake my law: and walk not in my judgements;

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred, and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges; and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke, that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore. Amen, and Amen.

Domine, refugium. Pſal. 90. *Morning prayer.*

LORD, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure:

displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour, and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majestie of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend the under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield & buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy wayes.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest.

2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, & when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shalt be exalted like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well likeing.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Dominus regnavit. Psal. 93. } *Evening Prayer.*

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Even since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him in thy law.

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance;

15 Until righteouſneſs turn again unto judgement: all ſuch as are true in heart ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil doers?

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercie, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompence them their wickedneſs, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

Venite, exultemus. Pſal. 95. *Morning prayer.*

Come let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land

6 O come, let us worſhip and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: & we are the people of his paſture, and the ſheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Fourty years long was I grieved with this generation and ſaid: It is a people that do erre in their hearts, for they have not known my wayes;

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Gaudate

Cantate Domino. Psal. 96.

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beautie of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Dominus regnavit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgement are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad becauſe of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye, that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

Cantate Domino. *Evening.*
Pſal. 98. *prayer.*

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousnes hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy & truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands: sing, rejoice and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also & shawms: O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousnes shall he judge the world: and the people with equitie.

Dominus regnavit. Psal. 99.

THe Lord is King, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgement, thou hast prepared equity: thou hast executed judgement, and righteousnes in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudie pillar: for they kept his testimonies, & the law that he gave them

8 Thou heardst them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. 100.

OBe joyfull in the Lord, all ye lands: serve the Lord with gladnes, and come before his presence with a song.

2 Be ye sure, that the Lord he is God; it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, & into his courts with praise: be thankfull unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. 101.

MY song shall be of mercy and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godlines.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulnes: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person

6 Whoso privily slandereth his neigh-

neighbour: him will I destroy.

7 Whoso hath also a proud look & high stomach: I will not suffer him

8 Mine eyes look upon such as are faithful in the land; that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine, exaudi. Psal. 102. *Morning prayer.*

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call, O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they, that are mad upon me, are sworn together against me

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercie upon Sion: for it is time that thou have mercie upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitteth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: & when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: & the people which shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: & shortned my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years they endure throughout all generations.

25 Thou

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin; and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercie and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lustie as an eagle.

6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercie: long suffering and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercie also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon childrens children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his commandment, and hearken unto the voice of his words

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. Psal. 104. *Evening prayer.*

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majestie and honour.

2 Thou

2 Thou deckeſt thy ſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his Angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wilde aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattel: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a chearful countenance, and bread to ſtrengthen mans hearts.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their neſts: and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtonie rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour until the evening.

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it: & when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth

31 The glorious Majeſtie of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoak.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Confitemini Domino. Pſal. 105. *Morning prayer.*

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgements of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the ſtocks: the iron entred into his ſoul,

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent, and delivered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenatours wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly: and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant: and

and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner flies : and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillers innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the drie places.

41 For why? he remembred his holy promise: & Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

43 And gave them the lands of the heathen : and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

Confitemini Domino. Evening prayer.

Psal. 106.

Give thanks unto the Lord, for he is gracious : and his mercie endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.

5 That I may see the felicitie of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance; but were disobedient at the sea, even at the red sea.

8 Nevertheless he helped them for his Names sake : that he might make his power to be known.

9 He rebuked the red sea also and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemie.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words:

and ſang praiſe unto him.

13 But within a while they forgat his works: and would not abide his counſel.

14 But luſt came upon them in the wilderneſs: and they tempted God in the deſert.

15 And he gave them their deſire: & ſent leanneſs withal into their ſoul

16 They angred Moſes alſo in the tents: & Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of of a calf that eateth hay.

21 And they forgat God their Saviour: who had done ſo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the red ſea.

23 So he ſaid, he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand againſt them: to overthrow them in the wilderneſs.

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They joyned themſelves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: & the plague was great among them.

30 Then ſtood up Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted unto him for righteouſneſs among all poſterities for evermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes;

33 Becauſe they provoked his ſpirit: ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works

36 Inſomuch that they worſhipped their idols, which turned to their own decay: yea, they offered their ſons and their daughters unto devils

37 And ſhed innocent blood, even the blood of their ſons and their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they, that hated them, were lords over them.

41 Their enemies oppreſſed them: and had them in ſubjection.

42 Many a time did he deliver them

them: but they rebelled againſt him with their own inventions, and were brought down in their wickedneſs.

43 Neverthelesſ when he ſaw their adverſity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all thoſe that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end: and let all the people ſay, Amen.

Confitemini Domino. Pſal. 107. } *Morning prayer.*

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemie;

3 And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

5 Hungrie and thirſtie: their ſoul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

7 He led them forth by the right way: that they might go to the citie where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs: & declare the wonders that he doth for the children of men;

9 For he ſatisfieth the empty ſoul: & filleth the hungry ſoul with goodnes

10 Such as ſit in darkneſs and in the ſhadow of death: being faſt bound in miſerie and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death: & brake their bonds in ſunder

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

20 He ſent his word, and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

22 That they would offer unto him

the sacrifice of thanksgiving: and tell out his works with gladness.

23 They that go down to the sea in ships: and occupie their business in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: & so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

32 That they would exalt him also in the congregation of the people: & praise him in the seat of the elders!

33 Who turneth the flouds into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land and plant vine-yards to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And again, when they are minished & brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoice: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Paratum cor meum. *Evening prayer.*

Psal. 108.

God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up Thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead

8 Gilead is mine and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemie: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posteritie be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withal

19 Let it thus happen from the Lord unto my enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercie.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercie.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Dixit Dominus. Psal. 110. *Morning prayer.*

THE Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion; be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are veritie and judgement: all his commandments are true.

8 They stand fast for ever and ever: & are done in truth and equity.

9 He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverent is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth and consume away; the desire of the ungodly shall perish.

Laudate, pueri. Psal. 113.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.

7 That he may set him with the princes: even with the princes of his people

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

In exitu Israel. Psal. 114. *Evening prayer.*

WHen Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like rams: & ye little hils like young sheep

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouths and speak not: eyes have they and see not.

6 They have ears and hear not:

noses

noſes have they and ſmell not.

7 They have hands and handle not, feet have they & walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord; he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Irael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more & more: you & your children

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Dilexi, quoniam. Pſal. 116. *Morning prayer.*

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his ear unto me; therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bones in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercie endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now, that fear the Lord, confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large

6 The Lord is on my ſide: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: than to put any confidence in man.

9 It is better to truſt in the Lord: than to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on ever ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them:

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: & is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go in to them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lords doings: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord who hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati-

Beati immaculati. Psal. 119. *Evening prayer.*

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments

5 O that my ways were made so direct: that I might keep thy statutes.

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgements of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgements have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Legem

Legem pone. *Morning prayer.*

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word unto thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercie come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at libertie: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

OThink upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembred thine everlaſting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments

5 The congregations of the ungodlie have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The

8 The earth, O Lord, is full of thy mercie: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciously with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now I have kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

Manus tuæ fecerunt me. } *Evening Prayer.*

THy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when thy ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgements are right: and that thou of verie faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I

5 I will never forget thy commandments: for with them thou hast quickned me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LOrd, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Lucerna pedibus meis. } *Morning prayer.*

THy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn and am stedfastly purposed: to keep thy righteous judgements.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgements.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

9 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfill thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with

withlooking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercie: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stones.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be mercifull unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongfull dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy judgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo. } *Evening prayer.*

Call with my whole heart: I hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the nightwatches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

OConder mine adversitie, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercie, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſours: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgements of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in aw of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgements.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgements ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

Ad Dominum. Pſal. 120. } *Morning prayer.*

IN my trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mightie and ſharp arrows, with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar.

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battel.

Levavi oculos. Pſal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Lætatus ſum. Pſal. 122.

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a citie: that is at unitie in it ſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtifie unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgement: even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls: and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperitie.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

Ad te levavi oculos meos. Pſal. 123.

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercie upon us.

3 Have mercie upon us, O Lord, have mercie upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

4 The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord: unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers, but peace ſhall be upon Iſrael.

In converſando. Pſal. 126. } *Evening Prayer.*

WHen the Lord turned again the captivitie of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivitie, O Lord: as the rivers in the ſouth.

6 They that ſow in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Niſi Dominus. Pſal 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the citie: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitfull vine: upon the walls of thine houſe.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperitie all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: & peace upon Iſrael.

Sæpe expugnaverunt. Pſal. 129.

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he, that bindeth up the ſheaves, his boſom.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

De profundis. Pſal. 130.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. 131.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Memento, Domine. Pſal. 132. *Morning prayer.*

LOrd, remember David: and all his trouble.

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footſtool.

8 Ariſe, O Lord, into thy reſting place: thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant Davids ſake: turn not away the preſence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion

to

to be an habitation for himſelf: he hath longed for her.

15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe: and will ſatisfie her poor with bread.

17 I will deck her prieſts with health: and her ſaints ſhall rejoyce and ſing.

18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed.

19 As for his enemies, I ſhall clothe them with ſhame: but upon himſelf ſhall his crown flouriſh.

Ecce, quàm bonum. Pſal. 133.

BEhold, how good and joyfull a thing it is: brethren to dwell together in unitie.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

Ecce nunc. Pſal. 134.

BEhold now, praiſe the Lord: all ye ſervants of the Lord;

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The Lord, that made heaven and earth: give thee bleſſing out of Sion.

Laudate Nomen. Pſal. 135.

O Praiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth: and in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh, and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings;

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: & be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold: the work of mens hands.

16 They have mouths, and ſpeak not: eyes have they, but they ſee not.

17 They have eares, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Confitemini. Psal. 136. } *Evening Prayer.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercie endureth for ever.

4 Who onely doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercie endureth for ever.

6 Who laid out the earth above the waters: for his mercie endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the starres to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercie endureth for ever;

12 With a mightie hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the red sea in two parts: for his mercie endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Supra

Super flumina. Psal. 137.

BY the waters of Babylon we sat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heavinesse: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindnesse and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousnes of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindnes toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Domine, probásti. Psal. 139. *Morning prayer.*

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, & about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the utmost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are moe in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloudthirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpned their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge

venge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call upon thee, haste thee unto me: and consider my voice, when I crie unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stonie places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Voce meâ ad Dominum. Psal. 142. *Evening Prayer.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought verie low.

8 O deliver me from my persecutours: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my companie.

Domine, exaudi. Psal. 143.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousnesse sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemie hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darknes, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee:

thee: my ſoul gaſpeth unto thee as a thirſtie land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am thy ſervant.

Benedictus Dominus. } *Morning*
Pſal. 144. } *Prayer.*

Leſſed be the Lord my B ſtrength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt: who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning and tear them: ſhoot out thine arrows and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanitie: and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanitie, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: & that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivitie, and no complaining in our ſtreets.

15 Happie are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

Exaltabo te, Deus. Pſal. 145.

I Will magnifie thee, O God, my King: and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praiſed; there is no end of his greatneſs.

4 One generation ſhall praiſe thy works

works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glorie, thy praiſe and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and mercifull: long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercie is over all his works.

10 All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

11 They ſhew the glorie of thy kingdom: and talk of thy power;

12 That thy power, thy glorie, and mightineſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and fulfilleſt all things living with plenteouſnes.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfill the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Pſal. 146.

PRaiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any childe of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth: & then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea and all that therein is: who keepeth his promiſe for ever.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungrie.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

Laudate Dominum. } *Evening*
Pſal. 147. } *prayer.*

PRaiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyfull

full and pleasant thing it is to be thankfull.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sicknes.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the gras to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercie.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth verie swiftly

16 He giveth snow like wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters, that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitfull trees and all cedars;

10 Beasts and all cattel: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent,

ellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people, all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

Cantate Domino. Pſal. 149.

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoyce in him that made him: and let the children of Sion be joyfull in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let the ſaints be joyfull with glorie: let them rejoyce in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To binde their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

Laudate Dominum. Pſal. 150.

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

Forms

Forms of Prayer to be uſed at SEA.

¶ *The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the Book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in his Majeſties Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the ſea; who haſt compaſſed the waters with bounds until day and night come to an end; Be pleaſed to receive into thy Almighty and moſt gracious protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy, that we may be a ſafe-guard unto our moſt gracious Soveraign Lord King CHARLES and his kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawfull occaſions; that the inhabitants of our Iſland may in peace and quietneſs ſerve thee our God, and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankfull remembrance of thy mercies to praiſe and glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Prayers to be uſed in Storms at Sea.

OMoſt powerfull and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: ſave, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy Word, and to obey thy commandments: But now we ſee how terrible thou art in all thy works of wonder, the great God to be feared above all: And therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son, our Lord. *Amen.*

Or this.

OMoſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea; that we being delivered from this diſtreſs may live to ſerve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

OMoſt powerfull and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right, and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldſt take the cauſe into thine own hand, and judge between us, and our enemies. Stir up thy ſtrength, O Lord, and come and help us, for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor

poor servants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, that cannot meet to joyn in Prayer with others by reason of the Fight, or Storm.

General Prayers.

LOrd, be mercifull to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerfull; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUr Father which art in Heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his Conscience shall accuse him: Saying as followeth,*

The Confession.

ALmighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most mercifull Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. Psal. 66.

OBe joyfull in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderfull art thou in thy works: through the greatness of

& thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderfull he is in his doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cryed unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat and they were even hard at deaths door.

So when they cryed unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men;

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders;

Who turneth the ſtouds into a wilderneſs: and drieth up the water-ſprings.

A fruitfull land maketh he barren: for the wickednes of them that dwell therein.

Again he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble,

Though he ſuffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Who ſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Collects of Thanksgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; we thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thanksgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even, when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully & wonderfully defended. Thou haſt ſhewed us terrible things, & wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not onely by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the dayes of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

A

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so; whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at deaths door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared: and the stormy wind lifted up the waves thereof;

We were carried up, as it were, to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cryed we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turn'd into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who onely doth wondrous things;

And blessed be the Name of his majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the ſoveraign commander of all the world, in whoſe hand is power and might which none is able to withſtand; We bleſs and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the onely giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Soveraign, and, as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be uſed; Onely inſtead of theſe words* (We therefore commit his body to the ground, Earth to Earth, *&c.*) ſay,

We therefore commit his body to the Deep, to be turned into corruption, looking for the reſurrection of the body, (when the ſea ſhall give up her dead,) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

THE

The Form and Manner OF Making, Ordaining, and Consecrating OF BISHOPS, PRIESTS, & DEACONS, According to the Order OF THE CHURCH of ENGLAND.

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authours, that from the Apostles time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick prayer, with imposition of hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England; No man shall be accounted or taken to be a lawfull Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tryed, examined and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty three years of age, unless he have a Faculty. And every man which is to be admitted a Priest, shall be full Four and twenty years old. And every man which is to be Ordained, or Consecrated Bishop, shall be fully Thirty years of age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without crime, and after examination and tryal, finding him learned in the Latine Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else upon urgent occasion, on some other Sunday or Holiday, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

The Form and Manner of Making of DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also, how the people ought to esteem them in their Office.*

¶ *First the Arch-Deacon or his Deputy shall present unto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordained Deacons; (each of them being decently habited) saying these words,*

REverend Father in God, I present unto you these persons present to be admitted Deacons.

The Bishop.

TAke heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Arch-Deacon shall answer,*

I Have enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people,*

BRethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the crime or impediment is.

¶ *And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the Congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as followeth.*

¶ The Litany and Suffrages.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisie; from envy, hatred, and malice, and all uncharitableness,

Good

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *CHARLES* our moſt gracious King and Governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *CATHERINE*, *Mary* the Queen-Mother, *James* Duke of *York*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs theſe thy ſervants, now to be admitted to the Order of Deacons (or *Prieſts*) and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort, and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all

that travel by land or by water, all women labouring of childe, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutours, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.*

OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

O Lord, deal not with us after our ſins,

Anſwer.

Neither reward us after our iniquities.

Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their dayes, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that

that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our onely Mediatour and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſung or ſaid the Service for the Communion, with the Collect, Epiſtle, and Goſpel, as followeth.*

The Collect.

ALmighty God, who by thy divine providence haſt appointed divers Orders of Miniſters in thy Church, and didſt inſpire thine Apoſtles to chooſe into the Order of Deacons the firſt Martyr S. Stephen, with others; Mercifully behold theſe thy ſervants now called to the like Office and Adminiſtration. Replenish them ſo with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt now and for ever. *Amen.*

The Epiſtle. 1 Tim. 3. 8.

LIkewiſe muſt the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the myſtery of the faith in a pure conſcience. And let theſe alſo firſt be proved, then let them uſe the Office of a Deacon, being found blameleſs. Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houſes well. For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

¶ *Or elſe this out of the ſixth of the Acts of the Apoſtles.* Act. 6. 2.

THen the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the holy Ghoſt and wiſdom, whom we may appoint over this buſineſs. But we will give our ſelves continually to prayer, and to the miniſtry of the word. And the ſaying pleaſed the whole multitude. And they choſe Stephen, a man full of faith, and of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proſelyte of Antioch: Whom they ſet before the Apoſtles; and when they had prayed, they laid their hands on them. And the word of God encreaſed, and the number of the Diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient to the faith.

¶ *And before the Goſpel, the Biſhop ſitting in his Chair ſhall cauſe the Oath of the Kings Supremacy, and againſt the power and authority of all foreign Potentates to be miniſtred unto every of them that are to be Ordered.*

The Oath of the Kings Soveraignty.

I A. B. *do utterly teſtifie and declare in my conſcience, That the Kings Highneſs is the onely Supream Governour of this Realm, and of all other His Highneſſes Dominions and Countries, as well in all Spiritual or Eccleſiaſtical things or cauſes, as Temporals And that no foreign Prince, Perſon, Prelate, State, or Potentate hath, or ought to have any juriſdiction, power, ſuperiority, preeminence or authority Eccleſiaſtical or Spiritual within this Realm. And therefore I do utterly renounce and forſake all foreign juriſdictions, powers, ſuperiorities and authorities; and do promiſe, That from henceforth I ſhall bear faith and true allegiance to the Kings Highneſs, His Heirs and lawful Succeſſours, and to my power ſhall aſſiſt and defend all juriſdictions, priviledges, preeminences and authorities granted or belonging to the Kings Highneſs, His Heirs and Succeſſours, or united and annexed to the*

the Imperial Crown of this Realm; So help me God, and the Contents of this Book.

¶ *Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

DO you think that you are truly called according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answer.

I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer.

I do believe them.

The Bishop.

WIll you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer.

I will.

The Bishop.

IT appertaineth to the Office of a Deacon in the Church where he shall be appointed to serve, to assist the Priest in Divine service, and specially when he ministreth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize Infants, and to Preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners or others. Will you do this gladly and willingly?

Answer.

I will so do by the help of God.

The Bishop.

WIll you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholsome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

The Bishop.

WIll you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer.

I will endeavour my self, the Lord being my helper.

¶ *Then the Bishop, laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say,*

TAke thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAke thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them appointed by the Bishop shall read*

The Gospel. S. Luk. 12. 35.

LEt your loins be girded about, and your lights burning; and ye your selves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord

Lord when he cometh, ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them. And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants.

¶ *Then ſhall the Biſhop proceed in the Communion, and all that are Ordered, ſhall tarry and receive the holy Communion the ſame day with the Biſhop.*

¶ *The Communion ended, after the laſt Collect, and immediately before the Benediction ſhall be ſaid theſe Collects following.*

ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Office of Deacons in thy Church; Make them, we beſeech thee, O Lord, to be modeſt, humble, and conſtant in their Miniſtration, to have a ready will to obſerve all ſpiritual diſcipline; that they having always the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well behave themſelves in this inferiour Office, that they may be found worthy to be called unto the higher Miniſtries in thy Church, through the ſame thy Son our Saviour Jeſus Chriſt; to whom be glory and honour world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. *Amen.*

¶ *And here it muſt be declared unto the Deacon, that he muſt continue in that Office of a Deacon the ſpace of a whole year (except for reaſonable cauſes it ſhall otherwiſe ſeem good unto the Biſhop) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood, at the times appointed in the Canon; or elſe on urgent occaſion, upon ſome other Sunday, or Holy-day, in the face of the Church, in ſuch manner and form as hereafter followeth.*

¶ The

¶ The Form and Manner of Ordering of PRIESTS.

¶ *When the day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Prieſts; how neceſſary that Order is in the Church of Chriſt; and alſo how the people ought to eſteem them in their Office.*

¶ *Firſt the Arch-Deacon, or in his abſence, one appointed in his ſtead, ſhall preſent unto the Biſhop ſitting in his Chair near to the holy Table, all them that ſhall receive the Order of Prieſthood that day (each of them being decently habited) and ſay,*

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted to the Order of Prieſthood.

¶ *The Biſhop.*

TAke heed that the perſons whom ye preſent unto us be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God and the edifying of his Church.

¶ *The Arch-Deacon ſhall anſwer.*

I Have enquired of them, and alſo examined them, and think them ſo to be.

¶ *Then the Biſhop ſhall ſay unto the people.*

GOod people, theſe are they whom we purpoſe, God willing, to receive this day unto the holy Office of Prieſthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Miniſtry, and that they be perſons meet for the ſame. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Miniſtry, let him come forth in the Name of God, and ſhew what the crime or impediment is.

¶ *And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.*

¶ *Then the Biſhop (commending ſuch, as ſhall be found meet to be Ordered, to the prayers of the congregation) ſhall, with the Clergy and People preſent, ſing, or ſay the Litany, with the prayers, as is before appointed in the Form of Ordering Deacons; ſave onely that in the proper Suffrage there added, the word (Deacons) ſhall be omitted, and the word (Prieſts) inſerted in ſtead of it.*

¶ *Then ſhall be ſung or ſaid the Service for the Communion; with the Collect, Epiſtle, and Goſpel, as followeth.*

¶ *The Collect.*

ALmighty God, giver of all good things, who by thy holy Spirit haſt appointed divers Orders of Miniſters in the Church, mercifully behold theſe thy ſervants now called to the Office of Prieſthood, and repleniſh them ſo with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end. *Amen.*

¶ *The*

¶ *The Epistle.* Eph. 4. 7.

UNto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours, and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the Ninth Chapter of S. Matthew, as followeth.* S. Mat. 9. 36.

WHen Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth out of the Tenth Chapter of S. John.* S. Joh. 10. 1.

VErily verily I say unto you, He that entreth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

¶ *Then the Bishop sitting in his Chair shall minister unto every one of them the Oath concerning the Kings Supremacy, as it is before set forth in the Form for the Ordering of Deacons.*

¶ *And that done, he shall say unto them as hereafter followeth.*

YOu have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge ye are called: That is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lords family; to seek for Christs sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance

membrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse, and his body. And if it shall happen the same Church, or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with your selves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, & to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in Religion, or for viciousness in Life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves dutifull and thankfull unto that Lord who hath placed you in so high a dignity; as also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with your selves long before this time; and that you have clearly determined, by Gods grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our onely Saviour Jesus Christ, for the heavenly assistance of the holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholsome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ here assembled, may also understand your minds & wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer.

I think it.

The Bishop.

ARe you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

WIll you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of

of Chriſt, as the Lord hath commanded, and as this Church and Realm hath received the ſame, according to the Commandments of God; ſo that you may teach the people committed to your Cure and Charge, with all diligence to keep and obſerve the ſame?

Anſwer.

I will ſo do by the help of the Lord.

The Biſhop.

WIll you be ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange doctrines, contrary to Gods word; and to uſe both publick and private monitions and exhortations, as well to the ſick, as to the whole within your Cures, as need ſhall require, and occaſion ſhall be given?

Anſwer.

I will, the Lord being my helper.

The Biſhop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in ſuch ſtudies as help to the knowledge of the ſame, laying aſide the ſtudy of the world and the fleſh?

Anſwer.

I will endeavour my ſelf ſo to do, the Lord being my helper.

The Biſhop.

WIll you be diligent to frame and faſhion your own ſelves and your families, according to the Doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholſome examples and patterns to the flock of Chriſt?

Anſwer.

I will apply my ſelf thereto, the Lord being my helper.

The Biſhop.

WIll you maintain and ſet forwards, as much as lieth in you, quietneſs, peace and love among all Chriſtian people, and eſpecially among them that are or ſhall be committed to your charge?

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, and other chief Miniſters, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and ſubmitting your ſelves to their godly judgements?

Anſwer.

I will ſo do, the Lord being my helper.

¶ *Then ſhall the Biſhop ſtanding up, ſay,*

ALmighty God, who hath given you this will to do all theſe things, Grant alſo unto you ſtrength and power to perform the ſame; that he may accompliſh his work which he hath begun in you, through Jeſus Chriſt our Lord. *Amen.*

¶ *After this the Congregation ſhall be deſired, ſecretly in their prayers to make their humble ſupplications to God for all theſe things: For the which prayers there ſhall be ſilence kept for a ſpace.*

¶ *After which ſhall be ſung or ſaid by the Biſhop (the perſons to be Ordained Prieſts, all kneeling)* Veni, Creator Spiritus; *the Biſhop beginning, and the Prieſts and others that are preſent, anſwering by Verſes, as followeth.*

COme Holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who dſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ *Or this.*

COme, holy Ghoſt, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love.
Viſit our minds, into our hearts
thy heavenly grace inſpire,

That

That truth and godlineſs we may
purſue with full deſire.
Thou art the very Comforter
in grief and all diſtreſs:
The heavenly gift of God moſt high,
no tongue can it expreſs.
The fountain and the living ſpring
of joy celeſtial:
The fire ſo bright, the love ſo ſweet,
the Unction ſpiritual.
Thou in thy gifts art manifold,
by them Chriſts Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
the finger of Gods hand.
According to thy promiſe, Lord,
thou giveſt ſpeech with grace,
That through thy help Gods praiſes may
reſound in every place.
O holy Ghoſt, into our minds
ſend down thy heavenly light;
Kindle our hearts with fervent zeal,
to ſerve God day and night.
Our weakneſs ſtrengthen and confirm
(for Lord, thou knowſt us frail)
That neither devil world nor fleſh
againſt us may prevail.
Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man
(the beſt, the trueſt gain;)
And grant that thou being, O Lord,
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.
Such meaſures of thy powerful grace,
grant, Lord, to us, we pray,
That thou maiſt be our Comforter
at the laſt dreadful day.
Of ſtrife and of diſſenſion
diſſolve, O Lord, the bands,
And knit the knots of peace and love,
throughout all Chriſtian lands.
Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the bliſsful ſight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
one God in perſons three.

To God the Father, laud and praiſe,
and to his bleſſed Son,
And to the holy Spirit of grace,
Co-equal three in one.

And pray we that our onely Lord
would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
from hence to the worlds end.
Amen.

¶ *That done, the Biſhop ſhall pray in this wiſe, and ſay,*

Let us pray.

ALmighty God and heavenly Father, who of thine infinite love and goodneſs towards us, haſt given to us thy onely and moſt dearly beloved Son JeſusChriſt, to be our Redeemer, and the Authour of everlaſting life; who after he had made perfect our Redemption by his death, and was aſcended into heaven, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, Doctours and Paſtours, by whoſe labour and miniſtry he gathered together a great flock in all the parts of the world, to ſet forth the eternal praiſe of thy holy Name: For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call theſe thy ſervants here preſent, to the ſame Office and Miniſtry appointed for the ſalvation of mankind, we render unto thee moſt hearty thanks, we praiſe and worſhip thee; and we humbly beſeech thee by the ſame thy bleſſed Son, to grant unto all, which either here or elſewhere call upon thy holy Name, that we may continue to ſhew our ſelves thankful unto thee for theſe and all other thy benefits, and that we may daily encreaſe and go forwards in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by theſe thy Miniſters, as by them over whom they ſhall be appointed thy Miniſters, thy holy Name may be for ever glorified, and thy bleſſed Kingdom enlarged, through the ſame thy Son Jeſus Chriſt our Lord, who liveth and reigneth with thee in the unity of the ſame holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Biſhop, with the Prieſts preſent, ſhall lay their hands ſeverally upon the head of every one that receiveth the Order of Prieſthood; the receivers humbly kneeling upon their knees, and the Biſhop ſaying,*

Receive

REceive the holy Ghoſt for the Office and work of a Prieſt in the Church of God, now committed unto thee by the Impoſition of our hands. Whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained. And be thou a faithful Diſpenſer of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the Biſhop ſhall deliver to every one of them kneeling, the Bible into his hand, ſaying,*

TAke thou authority to preach the Word of God, and to miniſter the holy Sacraments in the Congregation, where thou ſhalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed ſhall be ſung or ſaid, and the Biſhop ſhall after that go on in the ſervice of the Communion, which all they that receive Orders, ſhall take together, and remain in the ſame place where hands wee laid upon them, until ſuch time as they have received the Communion.*

¶ *The Communion being done, after the laſt Collect, and immediately before the Benediction, ſt all be ſaid the ſt Collects.*

MOſt merciful Father, we beſeech thee to ſend upon theſe thy ſervants, thy heavenly bleſſing, that they may be clothed with righteouſneſs, and that thy word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo that we may have grace to hear and receive what they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation; that in all our words and deeds we may ſeek thy glory, and the increaſe of thy Kingdom, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. *Amen.*

¶ *AND if on the ſame day the Order of Deacons be given to ſome, and the Order of Prieſthood to others; The Deacons ſhall be firſt preſented, and then the Prieſts: And it ſhall ſuffice that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt that for Deacons, then that for Prieſts. The Epiſtle ſhall be* Eph. 4. 7, to 14. *as before in this Office. Immediately after which, they that are to be made Deacons, ſhall take the Oath of Supremacy, be Examined and Ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of S.* Matth. 9. 36, *as before in this Office; or elſe S.* Luk. 12. 35, to 39. *as before in the Form for the Ordering of Deacons) they that are to be made Prieſts ſhall likewiſe take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.*

The Form of Ordaining or Consecrating of an ARCHBISHOP, or BISHOP;

Which is always to be performed upon some Sunday or Holy-day.

¶ *When all things are duly prepared in the Church, and set in Order; after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion-Service; in which this shall be.*

The Collect.

ALmighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastours of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read*

The Epistle. 1 Tim. 3. 1.

THis is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

¶ *Or this, for the Epistle.* Act. 20. 17.

FRom Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of minde, and with many tears and temptations which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministery which I have received of the Lord Jesus, to testifie the Gospel of the grace of God. And now behold, I know that ye all among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the bloud of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own bloud. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his

his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. I have coveted no mans ſilver or gold, or apparel, yea, you your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, & to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

¶ *Then another Biſhop ſhall read*

The Goſpel. S. John 21.15.

JEſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

¶ *Or this.* S. John 20.19.

THe ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

¶ *Or this.* S. Mat. 28. 19.

JEſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you: And lo I am with you alway, even unto the end of the world.

¶ *After the Goſpel, and the Nicene Creed, and the Sermon are ended, the Elected Biſhop (veſted with his Rotchet) ſhall be preſented by two Biſhops unto the Arch-Biſhop of that Province (or to ſome other Biſhop appointed by lawful Commiſſion) the Archbiſhop ſitting in his Chair near the holy Table, and the Biſhops that preſent him, ſaying,*

MOſt Reverend Father in God, we preſent unto you this godly and well-learned man, to be Ordained and Conſecrated Biſhop.

¶ *Then ſhall the Archbiſhop demand the Kings Mandate for the Conſecration, and cauſe it to be read. And the Oath touching the acknowledgement of the Kings Supremacy, ſhall be miniſtred to the perſons Elected, as it is ſet down before in the Form for the Ordering of Deacons. And then ſhall alſo be miniſtred unto them the Oath of due obedience to the Archbiſhop, as followeth.*

The Oath of due Obedience to the Archbiſhop.

IN the Name of God, Amen. I. N. *choſen Biſhop of the Church and See of* N. *do profeſs and promiſe all due reverence and obedience to the Archbiſhop, and to the Metropolitical Church of* N. *& to their ſucceſſours; So help me God, through Jeſus Chriſt.*

¶ *This Oath ſhall not be made at the Conſecration of an Archbiſhop.*

¶ *Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them.*

BRethren, it is written in the Goſpel of S. *Luke*, That our Saviour Chriſt continued the whole night in prayer, before he did chooſe and ſend forth his twelve Apoſtles. It is written alſo in the *Acts of the Apoſtles*, That the Diſciples who were at Antioch, did faſt and pray before they laid hands on Paul and Barnabas, and ſent them forth. Let us therefore, following the example of our Saviour Chriſt and his Apoſtles, firſt fall to prayer, before we admit and ſend forth this perſon pre-

ſented unto us, to the work whereunto we truſt the holy Ghoſt hath called him.

¶ *And then ſhall be ſaid the Litany, as before, in the Form of Ordering Deacons: ſave onely that after this place,* That it may pleaſe thee to illuminate all Biſhops, *&c. the proper Suffrage there following, ſhall be omitted, and his inſerted in ſtead of it;*

THat it may pleaſe thee to bleſs this our brother Elected, and to ſend thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praiſe and glory of thy Name.

Anſwer.

We beſeech thee to hear us, good Lord.

¶ *Then ſhall be ſaid this Prayer following.*

ALmighty God, giver of all good things, who by thy holy Spirit haſt appointed divers Orders of Miniſters in thy Church, mercifully behold this thy ſervant now called to the work and Miniſtry of a Biſhop, and repleniſh him ſo with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully ſerve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end. *Amen.*

¶ *Then the Archbiſhop ſitting in his Chair, ſhall ſay to him that is to be Conſecrated,*

BRother, for aſmuch as the holy Scripture, and the ancient Canons command, that we ſhould not be haſty in laying on hands, and admitting any perſon to government in the Church of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own bloud; before I admit you to this Adminiſtration, I will examine you in certain Articles, to the end that the Congregation preſent may have a trial, and bear witneſs how you be minded to behave your ſelf in the Church of God

ARe you perſwaded that you be truly called to this Miniſtration, according to the will of our Lord Jeſus Chriſt, and the Order of this Realm?

Anſwer.

I am ſo perſwaded.

The Archbiſhop.

ARe you perſwaded that the holy Scriptures contain ſufficiently all doctrine required of neceſſity to eternal ſalvation through faith in Jeſus Chriſt? And are you determined out of the ſame holy Scriptures to inſtruct the people committed to your charge; and to teach or maintain nothing as required of neceſſity to eternal ſalvation, but that which you ſhall be perſwaded may be concluded and proved by the ſame?

Anſwer.

I am ſo perſwaded and determined by Gods grace.

The Archbiſhop.

WIll you then faithfully exerciſe your ſelf in the ſame holy Scriptures, and call upon God by prayer, for the true underſtanding of the ſame; ſo as ye may be able by them to teach and exhort with wholſome doctrine, and to withſtand and convince the gain-ſayers?

Anſwer.

I will ſo do, by the help of God.

The Archbiſhop.

ARe you ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange Doctrine, contrary to Gods word; and both privately and openly to call upon, and encourage others to the ſame?

Anſwer.

I am ready, the Lord being my helper.

The Archbiſhop.

WIll you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent world, that you may ſhew your ſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to ſay againſt you?

Anſwer.

I will ſo do, the Lord being my helper.

The Archbiſhop.

WIll you maintain and ſet forward, as much as ſhall lie in you, quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſs, correct and punith, according to ſuch authority as you have by Gods word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſwer.

Answer.

I will so do by the help of God.

The Archbishop.

Will you be faithful in ordaining, sending, or laying hands upon others?

Answer.

I will so be by the help of God.

The Archbishop.

Will you shew your self gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help?

Answer.

I will so shew my self, by Gods help.

¶ *Then the Archbishop standing up, shall say,*

ALmighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop Elect put on the rest of the Episcopal habit, and kneeling down* (Veni, Creator Spiritus) *shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.*

COme, holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and holy Spirit.

¶ *Or this.*

COme, holy Ghost, eternal God,
proceeding from above,
Both from the Father, and the Son,
we God of peace and love.
Visit our minds, into our hearts
thy heavenly grace inspire,
That truth and godliness we may
pursue with full desire.
Thou art the very Comforter
in grief and all distress:
The heavenly gift of God most high,
no tongue can it express.
The fountain and the living spring
of joy celestial:
The fire so bright, the love so sweet,
the Unction spiritual.
Thou in thy gifts art manifold,
by them Christs Church doth stand:
In faithful hearts thou writ'st thy law,
the finger of Gods hand.
According to thy promise, Lord,
thou giv'st speech with grace,
That through thy help Gods praises may
resound in every place.
O holy Ghost, into our minds
send down thy heavenly light;
Kindle our hearts with fervent zeal,
to serve God day and night.
Our weakness strengthen and confirm
(for, Lord, thou know'st us frail)
That neither devil, world, nor flesh
against us may prevail.
Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man,
(the best, the truest gain;)
And grant that thou being, O Lord,
our leader and our guide,
We may escape the shares of sin,
and never from thee slide.
Such measures of thy powerful grace,
grant, Lord, to us, we pray,
That thou mayst be our Comforter
at the last dreadful day.
Of strife and of dissention
dissolve, O Lord, the bands,
And knit the knots of peace and love,
throughout all Christian lands.
Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the blissful sight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
one God in persons three.
To God the Father, laud and praise,
and to his blessed Son,
And to the holy Spirit of grace,

Co-equal three in one.
And pray we that our onely Lord
would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
from hence to the worlds end.
Amen.

¶ *That ended, the Archbiſhop ſhall ſay,*

Lord, hear our prayer.
Anſwer.
And let our cry come unto thee.
Let us pray.

ALmighty God, and moſt merciful Father, who of thine infinite goodneſs haſt given thy onely and dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the authour of everlaſting life; who after that he had made perfect our redemption by his death, and was aſcended into heaven, poured down abundantly his gifts upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtours and Doctours, to the edifying and making perfect his Church; Grant, we beſeech thee, to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, the glad tidings of reconciliation with thee, and uſe the authority given him, not to deſtruction, but to ſalvation; not to hurt, but to help; ſo that as a wiſe and faithful ſervant, giving to thy family their portion in due ſeaſon, he may at laſt be received into everlaſting joy, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liveth and reigneth one God, world without end. *Amen.*

¶ *Then the Archbiſhop and Biſhops preſent ſhall lay their hands upon the head of the Elected Biſhop, kneeling before them upon his knees, the Archbiſhop ſaying,*

REceive the holy Ghoſt, for the Office and work of a Biſhop in the Church of God, now committed unto thee by the Impoſition of our hands; In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen. And remember that thou ſtir up the grace of God which is given thee by this Impoſition of our hands: For God hath not given us the ſpirit of fear, but of power, and love, and ſoberneſs.

¶ *Then the Archbiſhop ſhall deliver him the Bible, ſaying,*

GIve heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the encreaſe coming thereby may be manifeſt unto all men. Take heed unto thy ſelf, and to doctrine, and be diligent in doing them: for by ſo doing, thou ſhalt both ſave thy ſelf, & them that hear thee. Be to the flock of Chriſt a ſhepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the ſick, bind up the broken, bring again the outcaſts, ſeek the loſt. Be ſo merciful that you be not too remiſs; ſo miniſter diſcipline, that you forget not mercy: that when the chief Shepherd ſhall appear, you may receive the never-fading crown of glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Archbiſhop ſhall proceed in the Communion-ſervice; with whom the new Conſecrated Biſhop (with others) ſhall alſo communicate.*

¶ *And for the laſt Collect, immediately before the Benediction, ſhall be ſaid theſe Prayers.*

MOſt merciful Father, we beſeech thee to ſend down upon this thy ſervant thy heavenly bleſſing, and ſo endue him with thy holy Spirit, that he preaching thy Word, may not onely be earneſt to reprove, beſeech, and rebuke with all patience and doctrine; but alſo may be to ſuch as beleeve, a wholſome example in word, in converſation, in love, in faith, in chaſtity, & in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father, and the holy Ghoſt, world without end. *Amen.*

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THe peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. *Amen.*

A FORM of PRAYER
With Thankſgiving to be uſed yearly upon the Fifth day of *NOVEMBER.*

A FORM of PRAYER
To be uſed yearly upon the Thirtieth day of *JANUARY.*

A FORM of PRAYER
With Thankſgiving to be uſed yearly upon the Nine and Twentieth day of *MAY.*

CHARLES R.

OUr will and pleaſure is, That theſe Three Forms of Prayer and Service made for the Fifth of November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of* England, *to be uſed yearly on the ſaid days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both Our Univerſities, and of our Colledges of* Eaton *and* Wincheſter, *and in all Pariſh-Churches and Chappels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at our Court at *White-Hall* the Second day of *May*, in the Fourteenth year of Our Reign.

By his Majeſties Command.

EDW. NICHOLAS.

A Form of Prayer with Thankſgiving to be uſed yearly upon the Fifth day of *November*. For the happy deliverance of the King, and the Three Eſtates of the Realm, from the moſt Traiterous and Bloudy intended Maſſacre by Gun-Powder.

¶ *The Service ſhall be the ſame with the uſual Office for Holidays in all things; Except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Sunday, onely the Collect proper for that Sunday, ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with one of theſe Sentences.*

TUrn thy face away from our ſins, O Lord; and blot out all our offences. *Pſa.*51.9.

Correct us, O Lord, but with judgement, not in thine anger; leſt thou bring us to nothing. *Jer.*10.24.

I will go to my father, and will ſay unto him; Father, I have ſinned againſt heaven, and before thee; and am no more worthy to be called thy ſon. S. *Luke* 20.18,19.

¶ *Proper Pſalms,* Xxxv. Lxiv. Cxxiv. Cxxix.

¶ *Proper Leſſons,* { *The firſt,* 2 Sam. xxij. *The ſecond,* Act. xxiij.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt.

O Lord, ſave the King;

People.

Who putteth his truſt in thee.

Prieſt.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Prieſt.

Let his enemies have no advantage againſt him.

People.

Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.*

ALmighty God who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practiſes of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our late gracious Soveraign King *James*, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous, and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory in all Churches of the ſaints, from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protectour, and ſcatter our enemies that delight in bloud. Infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious King *Charles*, and all that are put in authority under him, with judgement and juſtice, to cut off all ſuch workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail againſt us, or triumph in the ruine of thy Church among us: But that our gracious Soveraign and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In*

¶ *In the end of the Litany* (*which shall always this day be used*) *after the Collect* (We humbly beseech thee, O Father, &c.) *shall this be said which followeth.*

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted, and intended this day to be executed against the King, and the whole State of this Realm, for the subversion of the Government, and Religion established amongst us; We most humbly praise and magnifie thy glorious Name for this thine infinite gracious goodness towards us. We confess, it was thy mercy, thy mercy alone, that we were not then consumed. For our sins cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but didst in mercy deliver us from their malice, and preserve us from death and destruction. Let the consideration of this thy goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more & more a lively faith, & fruitful love in all holy obedience, that thou mayst continue thy favour, with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake, Jesus Christ our onely Mediatour and Advocate. *Amen.*

¶ *In the Communion Service, in stead of the Collect for the day, shall this which followeth, be used.*

ETernal God, and our most mighty Protectour, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King, and the three Estates of this Realm assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this thy great mercy towards us. Protect & defend our Soveraign Lord the King, and all the Royal Family from all treasons and conspiracies: Preserve them in thy faith, fear, and love; prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter in the kingdom of heaven; through Jesus Christ our onely Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13. 1.

LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Mat. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent bloud. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of bloud. And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called, The field of bloud unto this day. Then was fulfilled that which was spoken

by

by Jeremy the prophet, saying, And they took the thirty peeces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potters field, as the Lord appointed me.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This sentence is to be read at the Offertory.*

S. Matth. 7. 12.

WHatsoever ye would that men should do to you, do ye even so to them; for this is the law, and the prophets.

A Form of Common Prayer, to be used yearly upon the xxx. day of *January*, being the day of the Martyrdom of K. CHARLES the First.

¶ *If this day shall happen to be Sunday, this Form of Service shall be used the next day following.*

¶ *The Service shall be the same with the usual Office for Holidays in all things; except where it is hereafter otherwise appointed.*

The Order for Morning Prayer.

¶ *He that ministreth, shall begin with one of these Sentences.*

CORrect us, O Lord, but with judgement, not in thine anger: lest thou bring us to nothing. *Jer.10.24.*

Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; slow to anger, and of great kindness; and repenteth him of the evil. *Joel 2. 13.*

It is of the Lords mercies, that we are not consumed; because his compassions fail not. *Lam.3.22.*

¶ *Instead of* Venite, exultemus, *shall this Psalm following be used, one verse by the Priest, & another by the Clerk and People.*

OCome, let us worship, and fall down: and kneel before the Lord our maker. *Psa.95.6.*

Let us repent, and turn from our wickedness: and our sins shall be forgiven us. Act.3.19.

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we shall not perish. *Jonah 3.8,9.*

We acknowledge our faults: and our sins are ever before us. Psa.51.3.

We have provoked thine anger, O Lord: but there is mercy with thee, therefore shalt thou be feared. *Lam.3.42. Psa.130.4.*

O shut not up our souls with sinners: nor our life with the blood-thirsty. Psa.26.9.

Thou hast promised, O Lord, that before we call, thou wilt answer: and whilest we are yet speaking, thou wilt hear. *Isa.65.24.*

And now in the anguish of our souls we cry unto thee: Hear, Lord, and have mercy. Baruch 3.1.

O Lord, rebuke us not in thine indignation: neither chasten us in thy displeasure. *Psal.6.1.*

For thy Names sake be merciful to our sin: for it is great. Psa.25.10.

Turn thy face from our sins: and put out all our misdeeds. *Psa.51.9.*

Make us clean hearts, O God: and renew a right spirit within us. Psa.51.10.

Deliver us from bloud-guiltiness, O God: thou that art the God of our salvation. *Psa.51.14.*

O deliver us, and be merciful to our sins: for thy Names sake. Psa.79.9.

O be favourable and gracious unto Sion. build thou the wals of Jerusalem. *Psa.51.18*

So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation. Psa.79.14.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Proper Psalms.* vij. ix. x. xi.

¶ *Proper Lessons.* *The first,* 2 Sam.j. *The second,* S.Matt.xxvij.

¶ *Instead of the first Collect at Morning Prayer, this which followeth shall be used.*

OMost mighty God, terrible in thy judgements, and wonderful in thy doings towards the children of men, who in thy heavy displeasure didst suffer the life of our late gracious Soveraign to be this day taken away by wicked hands; We, thy unworthy servants, humbly confess, that the sins of this Nation have been the cause which hath brought this heavy judgement upon us. But, O gracious God, when thou makest inquisition for bloud, lay not the guilt of this innocent bloud, (the shedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our posterity. Be merciful, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever; but pardon us for thy mercies sake, through the merits of thy Son our Lord Jesus Christ. *Amen.*

¶ *In the end of the Litany (which shall always this day be used) after the Collect, We humbly beseech thee, O Father, &c. These three Collects are to be used.*

OLord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

OMost mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy, to thee onely it appertaineth to forgive sins; Spare us therefore good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TUrn thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting and praying: For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ *In the Communion-Service, immediately after the Commandments shall this Collect be used.*

OAlmighty Lord, and everlasting God; Vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall follow the Prayer for the King, (Almighty God, whose Kingdom is everlasting, &c.) And after that, these two Collects in stead of that for the day.*

BLessed Lord, in whose sight the death of thy saints is precious; We magnifie thy Name for that abundant grace bestowed on our late martyred Soveraign; by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto bloud; and even then, according to the same pattern, praying for his murtherers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his patience, and charity. And grant, that this our Land may be freed from the vengeance of his bloud, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake. *Amen.*

GRant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. *Amen.*

The

The Epiſtle. 1 S. Pet. 2. 13.

SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupream; or unto governours, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not onely to the good & gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, & ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. Matth. 21. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, moe than the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeiſe on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the Prayer,* (For the whole ſtate of Chriſts Church, *&c.*) *this Collect ſhall be uſed.*

O Lord, our heavenly Father, who doſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgement remembred mercy; We acknowledge it thy ſpecial favour, that though for our many & great provocations thou didſt ſuffer thine Anointed to fall this day into the hands of violent and bloud-thirſty men, and barbarouſly to be murthered by them; yet thou didſt not leave us for ever as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crown, our moſt gracious Soveraign King CHARLES the Second, from his bloudy enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt, and bringing him back in thy good appointed time to ſit in peace upon the throne of his Father, and to exerciſe that authority over us, which of thy ſpecial grace thou hadſt committed unto him. For theſe thy great and unſpeakable mercies we render thee moſt humble thanks from the bottom of our hearts, beſeeching thee ſtill to continue thy gracious protection over him, and to grant him a long and a happy reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

The

The Order for Evening Prayer.

¶ *Proper Pſalms.* Xxxviij. Lxiv. Cxliij.

¶ *Proper Leſſons,* { *The firſt,* Jer. xlj. or Dan. ix. to v. 22. / *The ſecond,* Heb. xj. v. 32. to cap. xij. v. 7.

¶ *Inſtead of the firſt Collect at Evening Prayer, uſe theſe two which follow.*

O Bleſſed Lord God, who by thy wiſdom not onely guideſt & ordereſt all things moſt ſuitably to thine own juſtice, but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy ſinful people fall down before thee, confeſſing that thy judgements were right in permitting cruel men, ſons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of our ſins againſt thee; For which we do therefore here humble our ſelves before thee, imploring thy mercy for the pardon of them all; and that thou wouldſt deliver this Nation from bloud-guiltineſs (that of this day eſpecially) and turn from us and our poſterity all thoſe judgements which we by our ſins have deſerved: Grant this for the all-ſufficient merits of thy Son, our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt, and powerful, who didſt permit thy dear ſervant, our late dread Soveraign, to be this day given up to the violent out-rages of wicked men, to be deſpightfully uſed, and at laſt murthered by them; Though we cannot reflect upon ſo foul an act but with horrour and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed, whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, & charity, before the face of his cruel enemies. And albeit, thou didſt ſuffer them to proceed to ſuch a height of violence againſt him, as to kill his perſon, and take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which, we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately before the Prayer of S. Chryſoſtom, ſhall this Collect be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgements like the great deep; and who, by that barbarous murder this day committed upon the ſacred perſon of thine Anointed, our late Soveraign, haſt taught us, that neither the greateſt of kings, nor the beſt of men are more ſecure from violence, than from natural death; Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that (according to the example of this thy bleſſed Martyr) we may preſs forward towards the prize of the high calling that is before us, in faith & patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſts ſake; To whom with thee, and the holy Ghoſt be all honour, and glory, world without end. *Amen.*

A Form of Prayer with Thankſgiving to be uſed yearly upon the XXIX day of *May*; Being the day of his Majeſties Birth, and happy Return to His Kingdoms.

¶ *The Service ſhall be the ſame with the uſual Office for Holidays in all things; except, where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Aſcenſion-day, Whit-ſunday, or Trinity-Sunday, onely the Collects of this Office are to be added to the ſeveral Services for thoſe Feſtivals in their proper places. If it ſhall happen to be any other Sunday, or to be Munday, or Tueſday in Whitſun-week, the Collects ſhall be uſed as before, and alſo the proper Pſalms here appointed, inſtead of thoſe of ordinary courſe, and all the reſt of this Office omitted.*

¶ *Morning Prayer ſhall begin with this Sentence.*

I Exhort, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty: For this is good and acceptable in the ſight of God our Saviour. 1 *Tim.*2. 1,2,3.

¶ *Inſtead of* Venite, exultemus, *ſhall be ſung or ſaid this Hymn following; one Verſe by the Prieſt, and another by the Clerk and People.*

O Come let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation. *Pſal.*95.1.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms. Pſal.95.2.

For the Lord is a great God: and a great King above all gods. *Pſal.*95.3.

*With his own right hand, and with his holy arm: hath he gotten himſelf the victory. Pſal.*98.2.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen. *Pſal.* 98.3.

He hath remembred his mercy and truth towards the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God. Pſal.98.4.

For he hath found David his ſervant, with his holy oyl hath he anointed him: *Pſal.*89.21.

His hand hath held him faſt: and his arm hath ſtrengthned him. Pſal.89.22.

The enemy hath not been able to do him violence: the ſon of wickedneſs hath not hurt him. *Pſal.* 89.23.

He hath ſmitten down his foes before his face: and plagued them that hated him. Pſal.89.24.

His truth alſo, and his mercy hath been with him: and in his Name is his horn exalted. *Pſal.*89.25.

He hath ſet his dominion alſo in the ſea: and his right hand in the floods. Pſa.89.26.

Therefore all the Kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth. *Pſ.*138.4.

Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord. Pſal.138.5.

My mouth alſo ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever. *Pſal.* 145.21.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms,* Xx.Xxj.Lxxxv.Cxviij.

¶ *Proper Leſſons,* { *The firſt,* 2 Sam.xix. v.9. *The ſecond,* Rom. xiij.

¶ *In*

¶ *In the Suffrages after the Creed theſe ſhall be inſerted and uſed for the King.*

Prieſt.

O Lord, ſave the King.

People.

Who putteth his truſt in thee.

Prieſt.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Prieſt.

Let his enemies have no advantage againſt him.

People.

Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect for Morning Prayer theſe two ſhall be uſed.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence haſt delivered us out of our late miſerable confuſions, by reſtoring to us our dread Soveraign Lord, thy ſervant, King *CHARLES*; We are now here before thee with all due thankfulneſs to acknowledge thine unſpeakable goodneſs this day ſhewed unto us, and to offer up our ſacrifices of praiſe unto thy glorious Name; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of our ſelves; vowing all holy obedience in thought, word, and work unto thy divine Majeſty; and promiſing in thee, and for thee all loyal and dutiful allegiance to thine Anointed ſervant, and to his heirs after him: whom we beſeech thee to bleſs with all encreaſe of grace, honour, and happineſs in this world, and to crown with immortality and glory in the world to come; for Jeſus Chriſt his ſake, our onely Lord and Saviour. *Amen.*

O God, who by thy divine providence and goodneſs didſt this day firſt bring into the world, and didſt this day alſo bring back and reſtore to us, and to his own juſt and undoubted rights our moſt gracious Soveraign Lord thy ſervant King *CHARLES*; Preſerve his life, and eſtabliſh his throne, we beſeech thee. Be unto him a helmet of ſalvation againſt the face of his enemies, and a ſtrong tower of defence in the time of trouble. Let his Reign be proſperous, and his days many. Let juſtice, truth, and holineſs; let peace, and love, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him with honour and obedience; and let him ſo duly ſerve thee on earth, that he may hereafter everlaſtingly reign with thee in heaven, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* (We humbly beſeech thee, O Father, *&c.*) *ſhall this be ſaid which followeth.*

O Lord God, moſt merciful Father, who of thine eſpecial grace and favour didſt this day bring home unto us thy ſervant King *CHARLES* our Soveraign, and place him in the throne of this Kingdom, thereby reſtoring to us the publick and free profeſſion of thy true Religion and worſhip, to the great comfort and joy of our hearts; We thine unworthy ſervants, here aſſembled together to celebrate the memory of this thy mercy, moſt humbly beſeech thee to grant us grace, that we may always ſhew our ſelves truly and unfeignedly thankful unto thee for the ſame And that our gracious King may through thy mercy continue his Reign over us in all vertue, godlineſs, and honour, many, and many years; and that we dutifully obeying him, as faithfull and loyal ſubjects, may long enjoy him with the continuance of thy great bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord. *Amen.*

¶ *Immediately before the Prayer of S. Chryſoſtom, uſe the Collect of Thankſgiving,* (For Peace, and Deliverance from our Enemies.)

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *In*

¶ *In the Communion Service between the Commandments and the Epistle, shall these two Collects be used, in stead of the Collect for the King, and that of the day.*

O Most gracious God, and merciful Father, who hast by thy infinite power and goodness safely and quietly, after so many and great troubles and adversities, setled thy servant our Soveraign Lord King *CHARLES* in the throne of his Fathers, (notwithstanding all the power and malice of his enemies) restoring unto us with him, and by him the free possession of thy sacred truth and Gospel, together with our former peace and prosperity; We beseech thee to grant him the defence of thy salvation, and to shew forth thy loving kindness, and mercy to him; and to stir up continually in our hearts all faithfull duty and loyalty towards him, with a religious obedience, and thankfulness unto thee for these and all other thy mercies, through Jesus Christ our Lord. *Amen.*

GRant, we beseech thee, Almighty God, that our Soveraign Lord the King, whom thou didst this day happily bring home, and restore to us, may be a mighty protectour of his people, a religious defender of thy sacred Faith, and of thy holy Church among us, a glorious conquerour over all his enemies, a gracious governour unto all his subjects, and a happy father of many children to rule this Nation by succession in all ages, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S.Pet.2.11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake; whether it be to the King, as supream; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S.Matth.22.16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the Prayer* (For the whole state of Christs Church, *&c.*) *this Collect following shall be used.*

O Lord our God, who upholdest and governest all things in heaven and earth; Receive our humble prayers with our thanksgivings for our Soveraign Lord *CHARLES*, set over us by thy grace and providence to be our King: And so, together with him, bless the whole Royal Family with the dew of thy heavenly Spirit, that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour; who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

FINIS.